Evangelical Christendom

"Unum Corpus sumus in Christo."

May-June, 1917.

ANNUAL REPORT

From APRIL 1st, 1916 to MARCH 31st, 1917

of the

WORLD'S EVANGELICAL ALLIANCE

(British Organisation)

Presented to the Members at the Annual General Meeting, held on Thursday, May 17th, 1917.

Keeping the Unity.

THE decision of the Council not to publish this year as usual a separate Annual Report renders it impossible adequately to set forth the notable progress which has taken place in our home and foreign work. No Society has greater cause for thanksgiving at this hour than have we who form the World's Evangelical Alliance (British Organisation). We meet for the Seventy-first Annual Meeting under the shadow of a world crisis, and during the third year of a War which is trying the faith of many, and testing the courage and self-sacrifice of all. It might have been our privilege to issue a Report evidencing in things attempted and accomplished a truly strenuous year, abundantly owned of God, and presenting an account of progress and stewardship in advance of anything hitherto recorded in the history of the Alliance. But the practice of economy as regards paper, printing, etc., having become a duty, renders it impossible to do more than present an abbreviated survey of the year's work. For a more adequate survey of the past year's work we must recall the pages of our magazine, EVANGELICAL CHRISTENDOM, which, in its varied contents, constitutes a chronicle of the Society's operations, national and international, in so far as

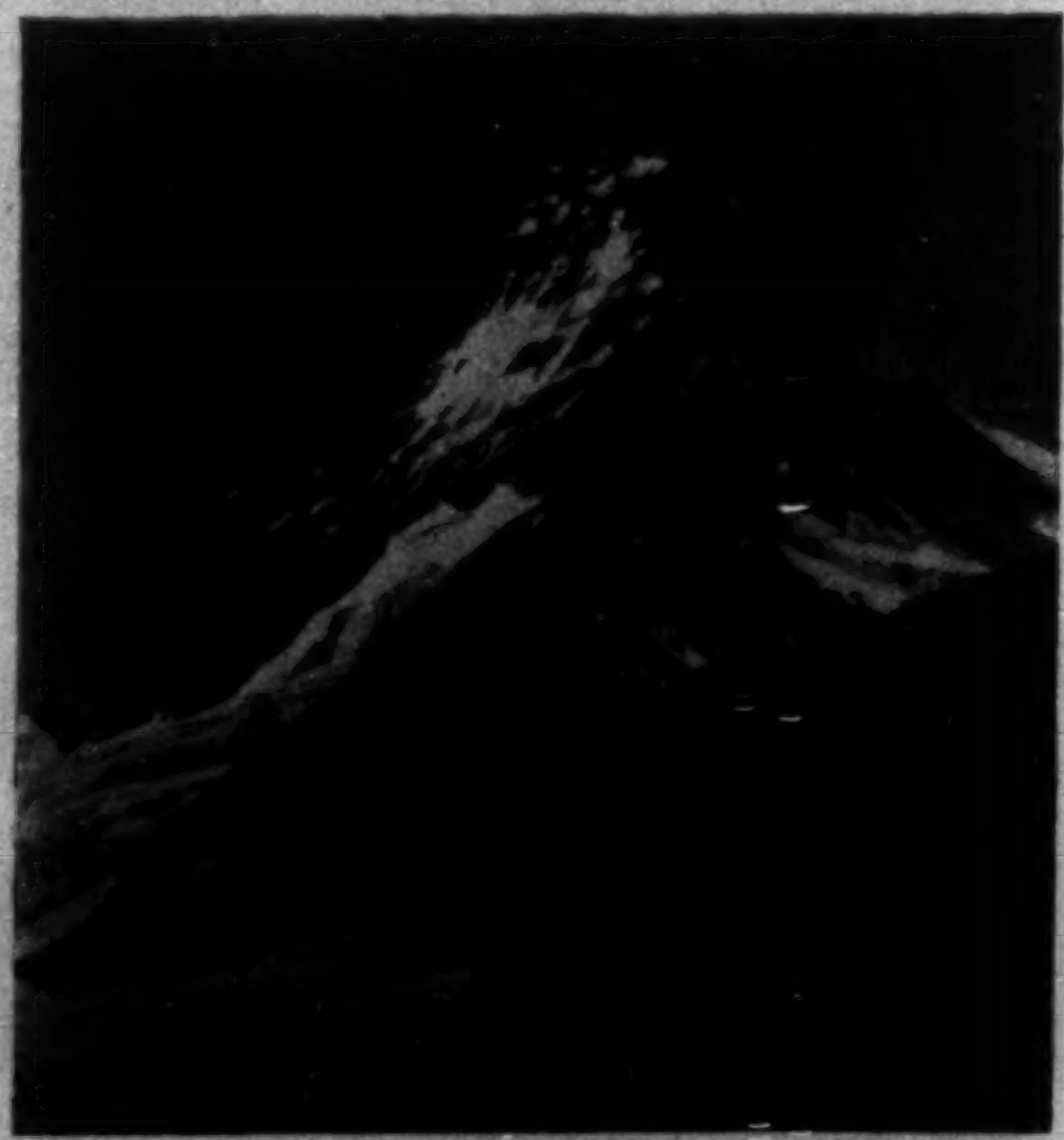

Photo by *H. M. Gooch.*

THE MATTERHORN.
Monarch of the Swiss Alps.

they can be recorded. It must, however, be borne in mind that much of the work of the Alliance is of a delicate and confidential nature, which cannot be commented upon even in an Annual Report.

In spite of the War, the home and foreign work has gone forward unhindered to any great extent. It has even been our privilege to hear that in some enemy countries the primary object of the Alliance to promote Christian Union and Co-operation, and to provide a common platform on which all Evangelical Christians—who hold the Head, Christ Jesus—can meet together to pray and work side by side is in activity rather than abeyance. Nothing—not even war, nor life nor death—can break the spiritual bond which unites as "all one in Christ Jesus" those who have been redeemed by His precious blood. Under the shadow of these awful years, when the estrangements created by the tragedies of the war and its revelations of human depravity are inevitable, we should be lacking in Christian duty and obedience if we ceased to remember isolated Branches of the Alliance, and their Members, or to pray that those, if any, who hate and despitefully use us may be forgiven, and that their hearts may be turned.

The year which closed on March 31st last has indeed proved a glad Springtime in the history of the Alliance. Seeds which have been sown in earlier and later days have commenced to bud, and we may look forward to-day with confidence and hope to Summertime, with promise of flowers and fruits from our united labours.

One of the outstanding features of the past year has been the attainment by the British Organisation to its Seventieth Anniversary, the occasion being celebrated in London by a memorable meeting during October at the Mansion House, by invitation and under the Presidency of the Lord Mayor of London, Colonel Sir Charles Cheers Wakefield, Bart., D.L. Seldom, if ever, has the historic Mansion House been the scene of a more enthusiastic meeting, the Egyptian Hall being filled to its utmost capacity, the platform containing notable representatives of the Church of England, the Free Churches, and many religious and philanthropic institutions. Addresses delivered by the Lord Mayor, Lord Kinnaird, Prebendary H. W. Webb Peploe, and Rev. R. C. Gillie testified to the splendid work which, by the Divine favour, the Alliance has been permitted to accomplish in this long period of service, and laid emphasis upon the fact that there is still more and greater work to be attempted—an extended fellowship in which those who represent all that is noblest and best in our common Christianity will labour together, and advance as one army to fulfil the purposes and work of God on earth. Towards the fulfilment of this ideal even the past six months have witnessed progress and substantiated the high spiritual aims and practical work of the Alliance. Expansion is taking place, not necessarily at the expense of anything vital to the object of our existence as an "Evangelical" Alliance, in the true and widest interpretation of the term, but in keeping with the needs and claims of the hour—a larger development, a larger Evangelical Catholicity, coupled with energy, initiative, willingness to use new opportunities, and the spirit of holy boldness in the Name of Jesus Christ which characterised achievements in apostolic days. Difficulties confronting us must only increase the determination with which we meet and surmount them.

The call of the War to all classes for National Service has met with a ready response from the World's Evangelical Alliance. The movement for united National Prayer has developed and become a vital factor in the accomplishment of the stupendous task imposed upon Great Britain and the Allies. There is growing realisation that early victory and the blessings of Peace depend not so much upon material forces as upon the right attitude of the Nation before God. Two notable utterances should be quoted in support of this statement—the one by Admiral Sir David Beatty: "England still remains to be taken out of the stupor of self-satisfaction and complacency into which her great and flourishing condition has steeped her, and until she can be stirred out of this condition, and until religious revival takes place at home, just so long will the War continue. When she can look out on the future with humbler eyes and a prayer on her lips, then we can begin to count the days toward the end." The other by General Sir William Robertson: "I fear that even yet too many of us are putting an undue amount of trust in 'chariots and horses.' We may confidently rely upon our soldiers and sailors

fighting bravely, and count upon having abundant ammunition; but we must not stop at that. . . . A serious determination on the part of the Nation to seek and deserve Divine help would, we may hope, enable us to take a true perspective of the War, and it would undoubtedly furnish valuable help to our gallant sailors and soldiers at the front, as well as lighten the heavy burden of responsibility now carried by the various authorities at home and abroad." Taking advantage of the opportunity created by these utterances, a War Poster movement was initiated, a very large poster and a smaller one being prepared, the former in three colours for exhibition in London and elsewhere. Special permission was obtained to exhibit these posters with official War Posters appearing on public buildings and hoardings in London, and they are being renewed as weather conditions render it necessary. The co-operation of the Y.M.C.A., the Soldiers' Christian Association, and the Church Army has enabled copies of these posters to be forwarded to huts in military camps, both at home and in France, where they are being exhibited, the Alliance gladly bearing the cost of production and postage.

The monthly Days of United Intercession held at the Queen's Hall, Langham Place, W., on the first Monday in each month, have been continued, drawing together the Churches and Christians, and presenting a remarkable manifestation of unity in the National interest. The average attendance has been two thousand persons, but on several occasions the Queen's Hall has been entirely filled. With the advent of the summer and long evenings, the meetings are to be held in the afternoon and evening instead of, as during the winter months, in the morning and afternoon.

Following up the movement initiated by the Alliance for the appointment by Royal Proclamation of a Day of National Prayer, a Memorial signed by the Heads of the Presbyterian and Episcopal Churches of Scotland, the Evangelical Free Churches of England, the Churches of Ireland, and representatives of the World's Evangelical Alliance was presented to the Archbishop of Canterbury, expressing the urgency and desirability of the appointment, either on August 4th (1916) or another date. The Archbishop having forwarded the Memorial to the then Prime Minister elicited the unsatisfactory reply that Mr. Asquith "believed it to be more in accordance with general thought and feeling that the State should not intervene in the manner suggested." Notwithstanding this decision, the subject has continued to receive earnest and constant attention. The General Secretary has had interviews with the Archbishop of Canterbury and others in high positions on the subject; correspondence has been opened with the present Prime Minister and leaders in the State, and in other ways the desirability of the appointment has been and is being pressed, with beneficial results. More recently the Council approved a question on the subject addressed to the Prime Minister in the House of Commons, but the reply that "the Government are not prepared to adopt the suggestion in the question" has caused disappointment among the many who realise the importance of the proposal in its relation to Victory and a speedy termination of the War. The matter continues to receive attention. There is hope that the desired appointment may be helped by a proposed deputation to the Prime Minister, with a view to remove misunderstanding, if it exists.

The movement for the National revival of Family Prayers has been diligently followed up. In various ways, particularly by the widespread distribution of special literature on the subject, progress can be reported. A second great meeting, presided over by the Archbishop of Canterbury, was arranged at the Queen's Hall during the month of June, those taking part being the Bishop of Norwich, the Chaplain-General (Bishop Taylor Smith), Sir T. F. Victor Buxton, Bt., Rev. Dr. J. Scott Lidgett, Rev. R. C. Gillie, and the General Secretary. The meeting, which completely filled the Queen's Hall, was an inspiring and fruitful one, and included the reading of many written testimonials from notable persons in Church and State concerning the personal practice of Family Worship and the desirability of its more general revival.

Notwithstanding the War, the important department of Alliance work represented by the Universal Week of Prayer has progressed unchecked. We have even been privileged to learn of some new languages into which, for the first time, the Universal Programme was translated and issued as a separate publication. The solemnising in-

fluences of the War have tended in all countries towards the drawing together of Christians of all communions, and in the reports received from many parts of the world there are evidences of a more general observance of the Week of Prayer, satisfaction with the subjects as suggested in the Universal Programme, and, as is often the case, practical results in the conversion of souls. Increased grants for the translation and circulation of the Programme have been necessary in several instances, notably in China, where the Week of Prayer is a recognised force in the development of missionary unity and co-operation. A substantial grant was also made by the Council for the translation and circulation of the Programme for the first time in Norway. Steps were again taken to circulate the Programme to 10,000 Ministers and Laymen in the United States of America, a gratifying development of Alliance interests in America being the co-operation of the Federal Council of the Churches of Christ of America representing thirty denominational bodies, and eighteen million Church Members. Through their co-operation and the personal interest of the General Secretary, the Rev. Charles Macfarland, D.D., the Universal Programme was reprinted and circulated in the U.S.A. in the name of the World's Evangelical Alliance.

Even the troubled East—Near and Far—were able to share in the Week of Prayer, copies of the Programme printed in Persian, and some other Eastern languages being received at the London Headquarters. A welcome letter, among others from Bible Lands, was one from the Bishop in Jerusalem, enclosing a draft for £1 8s. as a thankoffering from the meetings held during the Week of Prayer at Cairo, and expressing "grateful thanks to the Alliance for all that it has done in the past to encourage throughout the world the spirit of united prayer."

The progress of the Missionary interests of the Alliance is cause for satisfaction. Not only through the work of its own agents in Malta, North Africa, and Russia, but by close touch maintained by correspondence with workers in all parts of the Foreign Mission Fields the Alliance desires and seeks to share in the fulfilment of our Lord's commission to "preach the Gospel to every creature." It encourages and helps Missionary co-operation, and is in touch with the Missionary and Bible Societies as their ally, anticipating the grand and glorious consummation of all Missionary effort, the evangelisation of the world in preparation for the return of the Lord of the Harvest.

Events in Russia, the course of which resulted in the announcement to the world that a new Russia had been born in a day, are responsible for the Council being unable to give further information concerning the work of our agent, Mr. Adam Podin, than that in recent communications he has indicated that he is well and, as usual, active. The World's Evangelical Alliance has from its earliest days promoted the interests of Religious Liberty in Russia. It has spent freely of its resources, both in influence and money, to bring relief and carry the Gospel to captives in Siberia and other parts, some of whom were doomed to imprisonment even in chains for offences no graver than their resolute desire and determination to worship God according to their conscience. The Alliance has also by prayer and practical sympathy sought to alleviate the hardships endured by fellow-believers in Russia, especially those called Stundists, ground under the iron heel of autocratic Government, inspired by the hatred and envy of ecclesiasticism, professedly orthodox, but often lacking the the truth and love which are inseparable from the true religion of Jesus Christ. In later years, and after its efforts had helped to secure, during the memorable Easter of 1904, a measure of Religious Liberty, it has promoted quiet but aggressive Gospel work through various agents, particularly Mr. Adam Podin, whose sound judgment and whole-hearted attachment to the Gospel of Christ as the power of God unto salvation, even to those who sit in darkness and the shadow of death, opened to him, by special permit, the great prisons of Russia for evangelistic effort. Perhaps some day, Mr. Podin may be able to write a book, giving such details of his work in this particular connection as may be possible. What is already known glorifies God, and testifies to the inherent power of His Word when applied to the human heart to change depraved human nature, and, as in the days of the Apostles, to effect regeneration. At the moment of writing this Report little more can be said, but it is hoped ere long silence may be broken. In the meantime

we must continue to pray for Russia and the spread of the Gospel in that vast country from a new standpoint—that the Lord of the Harvest may thrust forth labourers into a harvest-field ripe for the sickles of consecrated and wise workers.

Our agent in Malta has continued without a break his quiet work of evangelisation, itinerating and distributing without price copies of the Gospels in Maltese to those who will receive them in spite of persecution which such action threatens. The desire on the part of the Maltese to possess and read for themselves copies of God's Word is apparently increasing, and our agent reports that he is often obliged to sell, so urgent are the applications. It should, however, be remembered that the domination of Roman Catholicism in Malta remains, so far as the native population is concerned, almost supreme; those who are known to be in possession of unauthorised copies of the Scriptures, or to favour evangelicalism, being subject to persecution, and even to public ex-communication. The battle of Religious Liberty has still to be fought and won in Malta. The course of the War has not changed this situation, and if from a desire not to hamper the authorities in the difficult task which has been, and is being, nobly shared by all sections of the King's subjects on the island of Malta, the Council are unable to report greater progress in this important and urgent connection, it must not be thought that the situation is one which does not continue to remain under watchfulness and review. It is intolerable, especially in these enlightened days, that there should be any portion of the dominions of His Majesty King George V. in which his Majesty's subjects, native or otherwise, may not at free will and for themselves read in their own mother tongue the Holy Scriptures which alone can make wise unto salvation.

North Africa, where Mr. John Falzon, stationed at Tunis, labours in the Gospel among the Maltese population, few of whom have ever seen the Scriptures or had the Gospel clearly put before them, forms another centre of Alliance interest and influence. The work of evangelisation in this part of the Mission Field carries particular difficulties, although the spiritual needs, in spite of these difficulties, should but quicken faith and energy in reliance upon the purpose and power of God through the Holy Spirit. In our agent, Mr. Falzon, local workers, including those attached to the North African Mission, recognise a conscientious and consistent ally, and although on account of the War, and the apparent depletion, temporarily, of the Maltese population, Mr. Falzon's labours have been restricted, he and his wife are constantly seeking in various ways the salvation of souls.

The Foreign interests of the Alliance generally, notwithstanding the War, are cause for thanksgiving. Many countries, neutral and otherwise, have during the past year come under the direct influence of the Alliance. Encouraging reports have been received by the Council from Denmark, Holland, and particularly Spain, where the local Committee of the Spanish Evangelical Alliance, with Headquarters at Madrid, while missing the able and enthusiastic leadership of Mr. William Summers, who has been called Home during the past year, has maintained a programme of aggressive work, and reports that new members are being added to the roll every month. A recent letter from Madrid states that "the circumstances are such that the need of an Alliance was never so felt, the clericals are doing all they can to annoy the evangelicals, and to rob them of their already too limited religious liberty." In this connection, the letter referred to emphasises a further victory for evangelicalism in the case of Colonel Labrador, particulars of which have been fully reported from time to time in the pages of EVANGELICAL CHRISTENDOM. It is now confidently expected that a Bill will pass through Parliament making attendance at the Mass of the Holy Spirit on the part of Officers both of the Marine and Military Services a voluntary act, and not an obligation. The Council have been glad to respond to appeals for grants in aid of the local Spanish Evangelical Alliance in this and other connections.

The Alliance can point to an unbroken record of sustained interest in evangelical work in Roman Catholic countries. It does not agree with those who desire to exclude these countries from the purview of Christian Missions. During its long history it has come forward whenever called upon to aid the persecuted. In Spain, Portugal, Italy, the Republics of South America, Belgium, and other parts where the intolerance of Roman Catholicism has placed evangelicals at a disadvantage and

sought to persecute them, the record of the past incites to new effort in the future, for victory is not yet complete. There are indications that in some parts persecution arising from Roman Catholic intolerance, aided by influence in high circles, is on the increase rather than on the wane.

It was never more necessary to grasp the unchanging character of Roman Catholic policy which pursues silently and seductively its chosen path. Even in the United Kingdom it was aimed at the overthrow of the law by the operation of the infamous "Ne Temere" Decree, which brands those lawfully married by our laws to be living in sin, and declares their children illegitimate. Unfortunately, no steps have been taken by the authorities to suppress the working of an ecclesiastical subversion of our Marriage Laws, that has brought pain to many households, and has grievously wounded the most tender sentiments of men and women who have rightly used the freedom granted them by our law.

The widespread influence of the Alliance both in its primary object to promote Christian Union and Co-operation, and its Devotional, Missionary, and Evangelistic work, has been extended through the circulation of its publications both by sales and free distribution. Free grants have been made where circumstances have demanded. In addition to some new booklets and leaflets issued during the year, the Council have considered, and are arranging for, the issue of a further series of booklets dealing with popular movements subversive of the Gospel, such as "Spiritualism," "Christian Science," "Theosophy," and other subjects.

During the year the vacancy among the Hon. Secretaries of the British Organisation has been filled through the acceptance by the Rev. R. C. Gillie, M.A., Minister of Marylebone Presbyterian Church, of the unanimous invitation to join that capacity. By so doing he has given great satisfaction to the Council, and to the Branches and Members throughout the country.

The new Alliance House and Headquarters of the British Organisation has continued to be a centre for the promotion of fellowship and practical effort in keeping with the aims of the Alliance. It was with a deep sense of the honour done to the World's Evangelical Alliance that the Council were enabled during the past year to announce that their Majesties the King and Queen had been graciously pleased personally to sign their portraits, which now adorn the walls of the drawing rooms of the Alliance House.

The series of monthly Missionary Reunions held at the Alliance House have been continued without intermission during the autumn and winter months, and have included lectures and addresses, some of which have been illustrated, on various practical subjects, drawing together large attendances and yielding practical results. Notable among such occasions was a paper read by Miss G. A. Gollock (Assistant Editor of the *International Review of Missions*), entitled "Pulling Together at Home and Abroad—A Study of Missionary Co-operation," when representatives of the Missionary and Bible Societies were present, and an interesting discussion took place on a subject which concerns the cause of Missionary interests abroad no less than the interests of Reunion at the home base. We look forward to the time, which it is hoped is not far distant, when the ideals and aims of the Alliance, the promotion of Christian Union, aided by the efforts and co-operation of numerous other bodies, may find expression in the erection, in a still more central and convenient part of London, the centre from which radiates an influence that permeates the whole country, and the Christian world, of Christian Union Buildings, dedicated to the great cause of Christian Unity in which the Alliance has nobly led the way. The times in which we live call for vision and comprehensive action on the part of those who in seeking the fulfilment of our Lord's Intercessory Prayer, "That they all may be One as Thou, Father, art in Me, and I in Thee; and that they also may be one in Us that the world may believe that Thou hast sent Me," should attempt greater things for God, and expect great things from God. If we believe that the signs of the times point to the near return of our Lord Jesus Christ, we should remember that His Advent will mean the practical fulfilment of hopes and aspirations of consummated Reunion, and the establishment of His Kingdom and reign on earth under which, in keeping with the foreshadowings and promises of Holy Scripture, tremendous impetus to Christian and Missionary effort will be given.

In the meantime, the World's Evan-

gelical Alliance is called to new aspirations, new faith, new energies, new achievements. The concluding paragraph of the Council's Report concerns its greatest handicap—Finance. With deep thankfulness we can announce that, notwithstanding the War, the total receipts for the year from subscriptions and donations have exceeded receipts for the previous year, and we are thus able to close the financial year with a balance in hand after meeting all liabilities to date. The Alliance has no endowments, and the Council cannot too earnestly impress the fact that its greatest need in the maintenance and extension of its splendid work, and the fulfilment of its high ideals, is a substantial increase of income. Without this, and apart from the continued generous help of its members and supporters, keeping in view the importance of a forward movement in the days immediately before us, its place of honour and its splendid opportunities are endangered. In this, as in all matters concerning the interests of the Alliance, and of the whole body of Christ, which is the Church, the Council fall back, with thanksgiving for all past achievements, upon the inexhaustible resources of God, and in faith upon the Divine promise, "God shall supply all your need according to His riches in glory by Christ Jesus."

Photo by *H. M. Gooch.*

WAITING FOR THE TIDE
(At Purfleet Weir).

Notes.

Seventy-first Annual Meeting—The Seventy-first Annual Meeting of the World's Evangelical Alliance was held on Thursday afternoon, May 17th, under unique circumstances. In later years we have been accustomed to hold our Annual Public Meeting in some convenient hall capable of seating the large number whom the interests of Christian unity has called together. Last year it was held in the Queen's Hall, and constituted the largest Annual Meeting in the history of the Alliance. This year, having regard to our monthly United Meetings for Intercession at the Queen's Hall, as well as on grounds of economy, the Council decided to invite Members and friends of the Alliance to meet for the Annual Meeting at the Alliance House (19, Russell Square, W.C. 1). It drew together an influential and interesting attendance. But a day of continual rain amounting to a downpour, and the prevailing 'bus strike interfered with what would otherwise in attendance have been a tax upon the accommodation of the drawing-rooms in the Alliance House. Nevertheless, we took things cheerfully. The country needed the rain, and some, at least, were optimistic enough to declare that two or three days in London without the rush and turmoil created by the unceasing stream of omnibuses going east and west, north and south, was not a hardship, but a benefit. And so our Seventy-first Annual Meeting passed off "under unique circumstances."

Sir Andrew Wingate, K.C.I.E., who occupied the Chair, called upon the General Secretary to present a summary of the Annual Report, which, being given in full elsewhere in this issue of EVANGELICAL CHRISTENDOM, does not call for further comment. In the course of his remarks from the chair, Sir Andrew referred to the remarkable progress which had been made in the practical work and influence of the Alliance, and described the situation, partly evidenced by the Report, as "a new and much wider plane of usefulness." He felt that much of the success was due to the emphasis laid upon Prayer as an instrument, under God, for the carrying on of His work. The Queen's Hall Meetings had not only become an object-lesson in united Prayer before the Churches and the Country, but were rightly described in the Report as among the vital forces in this country for bringing the Nation into right relationship with God. The appeal of the Alliance for Whit-Sunday, May 27th, as a day of special Prayer for Christian Unity, etc., was evidence of the splendid ideal and vision underlying the activities of the Alliance; that appeal, if cordially responded to, being capable of great issues in the spiritual interests of our Country and the world.

Sir Andrew emphasised the fact that the words "Evangelical Alliance" stand for Unity, and not Uniformity. General Smuts had told us that while we at home were thinking about forming a new kind of Super-Government, by what he termed a Commonwealth of Nations, the ideal was actually being realised. The men who were fighting together in this War, shoulder to shoulder, from all parts, men of all colours, of all creeds, of all races, by their comradeship were welding our peoples together, and making it possible for the Empire to emerge after the War as a solidarity.

But what about the Churches? Did we realise that our brave men who were fighting together in the trenches for such an issue were impatient of the Christian divisions and the scrambling of Churches at home to advance their selfish Denominational interests? Something more simple and more real than was offered by the diversities of Christendom was called for. A Canadian chaplain had stated that the Canadian Forces did not recognise the Church behind the chaplain. To them the chaplain is the chaplain, whoever is on duty, and to whatever Denomination he may belong. In illustration of this, Sir Andrew quoted a touching story, that of two young men in this country, both friends at school, who emigrated to Canada together in the same ship, found employment together, and worked side by side. At the commencement of the War they enlisted together in the same battalion, and came over to France together and fought side by side. One was a Presbyterian and the other an Anglican. One day the Anglican heard that his Presbyterian chum had been killed. He at once gathered together two or three other men, and he and they went to recover the body of his chum. The Canadian chaplain, a Presbyterian, was told to wait in readiness for the last service which could be rendered. When the body was brought along the chaplain was told still to wait, as there was another coming. It was the body of the dead man's chum, who, having gone out to secure the body of his friend, had himself been killed by the enemy. It was desired that the two should be buried in the same grave, so that having been together all their lives they should not be parted in death. An Anglican and a Presbyterian buried in the same grave! That is the sort of spirit that one feels is necessary, and is coming. There is a growing desire in the world, and in the Mission Field, and among the Nations of the earth, that the Churches should come together and do for the forces of Christianity what our Commonwealth of Nations is doing. When we see men like General French and General Smuts, who in

earlier days have fought each other, sitting at the same table and addressing each other in such thoroughly heartfelt language, does it not raise the question, "Why cannot the Churches and Christians do the same thing?"

Sir Andrew closed his address by stating that Sir Robert Borden, the Prime Minister of Canada, had told us before leaving our shores that it was no use having a League of Nations to maintain a permanent peace unless underneath that League of Nations you had a public opinion that was thinking alike in all the different countries, and such public opinion could only think alike if it was based upon one standard, and that standard derived from the Bible. So with the Churches and Christians. If they were to draw together they must have their public opinion based upon the Bible, and not upon Church Councils, or even Creeds, in so far as they are of human composition. General Smuts had told us that to keep a Commonwealth of Nations together you must have one King. If you want to keep Christianity together you must have one Christ. You cannot refuse the Table of Christ to each other. There must be one Bible, and one Christ, and if we ever get to that, Sir Andrew added, it will be the World's Evangelical Alliance that will have done a very great deal to bring it about.

The closing address, by the Rev. R. C. Gillie, M.A., must be reserved for a later occasion. It was a statesmanlike utterance which ought to have been listened to by a larger and wider congregation. It laid stress upon the "fidelity, tenacity, and wisdom" with which the work of the Alliance had been carried on throughout the past year. But it looked forward to the future, and Mr. Gillie endorsed every word in the Report concerning the opportunities before the Alliance, and the tremendous responsibility created thereby. He expressed the hope that in the early future the Alliance would be the chosen instrument to show the way in Evangelising activities, and especially in focussing and directing an Evangelistic movement when the time for this arrives. Emphasising what the General Secretary had said concerning the relation of finance to the future, Mr. Gillie strongly urged that the practical thing is not only to pray for the Alliance, but to make it known amongst our friends, to get them to recognise what it has done and is doing in the National Interests, and to render it financial support. We need a larger and more liberal backing, and if the Alliance receives such support, then with the continued blessing of God a much greater work can be accomplished.

Dr. Dixon and Denunciation.—It is a good thing in these days of stress and testing to be able to see things in their humorous setting. There are few, especially those engaged in religious work, who are not finding the need of daily grace to meet added responsibilities and difficulties incurred by the War. There are some, however, even in honoured positions, who seem to desire to use the habit of criticism to make life unlovely rather than a community of love, forbearance, and fellowship. In his annual address to the Metropolitan Tabernacle Church on Wednesday evening, March 28th, 1917, the Rev. Dr. A. C. Dixon touched on matters of particular interest to the church of which he is the pastor. As a whole, the review was scarcely optimistic. But it descended from the sublime to the ridiculous when, in the course of his closing remarks, Dr. Dixon threw down the gauntlet to various movements and influences, including the whole Anglican Communion, the Roman Catholics, the Free Churches, with particular mention of "downgrade" tendencies in Congregationalism and a general denunciation of "Denominationalism," which, it was stated, "might secure a solidarity that depends upon statesmanlike leadership more than upon faith in God and fellowship in Christ." In the address referred to, Dr. Dixon also stated that "the Evangelical Alliance is fraternising with Sacerdotalists and 'Liberals.'" The statement has been repeated in the May issue of *The Sword and Trowel*, which is edited by Dr. Dixon, and a strange spirit is suggested by the fact that the words "Evangelical Alliance," in the quotation referred to, have been placed in emphasised type. We repeat, it is a good thing in these days of stress and strain to be able to hear and view things humorously. Otherwise we might have some unpleasant things to say concerning this kind of utterance, and the source from which it emanates. Having regard to the honoured traditions of the Metropolitan Tabernacle pulpit, it shall be sufficient to place our trust in God, and to leave those who thus seek to criticise and judge others in His hands. If Dr. Dixon does not see eye to eye with, or understand the comprehension of, the World's Evangelical Alliance, he is a champion of Bible Truth and teaching whom we all love and honour; but he has apparently overlooked the Bible precept—"A soft answer turneth away wrath, but grievous words stir up anger." We leave this unpleasant matter, only it is desirable to add that Dr. Dixon is not a member of the World's Evangelical Alliance, nor has he (to the best of our knowledge) contributed to its funds. He is, therefore, neither responsible for its activities nor fully acquainted with its counsels.

The Bible Society.—It was a pleasure to be present at the Annual Meeting of the British and Foreign Bible Society—a truly magnificent audience, only equalled by the gathering in the same hall, the Queen's Hall, Langham Place, W., which was brought together under the auspices

of the World's Evangelical Alliance on New Year's morning, in connection with the Universal Week of Prayer. Every part of the great hall was filled even to overflowing, and the platform was largely occupied by clergy, ministers, and other representative men. A remarkable feature of the meeting was the great number of *men* who had evidently come by special arrangement to hear the announced speaker, the Prime Minister, Mr. D. Lloyd George. Unfortunately, business of State detained the Premier, who was obliged to leave for France the previous night. But his place was ably filled by Sir Robert Borden, the Premier of Canada, who gave an eloquent address, in the course of which he placed emphasis upon the important work of the British and Foreign Bible Society and its relation to the foundations of human society, which just now are shaken as never before. It is pleasing to know that in the third year of the War the Bible Society received an income of no less than a quarter of a million pounds. It is still more pleasing to think of the influence and good, in the direct circulation of God's Word, that the expenditure of this income represents. A close link binds together the interests of the Bible Society and the World's Evangelical Alliance. We add our tribute to the heartiness and success of the great meeting referred to, and express every good wish for the new year already entered upon.

The Duration of the War?—The question is not easy to answer. Lord Kitchener stated that it would last three years. Others are of opinion that the campaign must go through another winter—perhaps longer. There are few indications at the time of writing as to the earlier or later ending of the struggle. The moment is one when we can all honestly say, "It is a good thing to fall into the hands of the living God." But this very uncertainty makes it difficult to carry out all plans and projects; and acting upon circumstances and upon representations from influential quarters, it has been decided to postpone the United Conference announced in our last issue to take place in June or July. We may state that the arrangements had so far proceeded as to the settlement of the programme and the reservation of the Queen's Hall. But we must ask our readers, one and all, to place to the account of the War and the National interest the decision arrived at; and as soon as it is possible to make a further statement it will be made.

Unpaid Subscriptions.—It will surprise those of our readers and subscribers who realise the urgent need of the Alliance for larger financial support to hear that there are some—not a large number—who have made no contribution to the funds of the Alliance for a period of two, three, or even four years. During this period they have been receiving regularly, as issued, EVANGELICAL CHRISTENDOM, as well as various invitations and communications as issued by the Alliance. They have been applied to on more than one occasion without response, and following this final notice it will be necessary, not only on grounds of economy in War-time, but for the better growth of a tree lopped of its dead branches, to remove their names from the register of members of the British Organisation. This is a step which would be much regretted, and it is hoped that by this notice those to whom the warning applies will manifest their desire to support the good work of the Alliance by remitting their annual contribution in due course. It is a time to strengthen, and not to weaken, the testimony of the Body of Christ.

Retirement of Mr. John Wood.—At the last meeting of the Executive Council, letters from Mr. John Wood were read and considered, expressing his desire to retire from active service as one of the Honorary Secretaries of the British Organisation. In a touching note Mr. Wood referred to the great privilege it had been to him to be long associated with the Alliance, an association which, as regards membership, extends into four decades, and, as regards office as an Honorary Secretary, to a period of nearly fifteen years. It was difficult for the Council to arrive at a decision to accept Mr. Wood's retirement, but in view of his expressed wish and his feelings that the time had arrived for him to reduce effort, they could but accede to his request, but only on the understanding that he would accept a unanimous invitation to become one of the Vice-Presidents of the British Organisation, by which he will not lose touch with the work he loves and has loyally served. In this capacity, as an *ex officio* member of the Executive Council, we may hope, at least occasionally, to have the privilege of his presence at its monthly meetings.

The Queen's Hall Meetings.—The attendances at the Queen's Hall Meetings are well maintained. At the meetings held on Monday, May 7th, the average attendance was two thousand persons, the occasion emphasising the entry of the United States of America into the War for freedom and righteousness on the side of the Allies. It was a pleasure to welcome as Chairman at the Morning Meeting the Right Hon. W. H. Dickinson, M.P., whose name is well known not only in Parliamentary circles, but in connection with the World Alliance for the Promotion of International Friendship through the Churches. We give Mr. Dickinson's address

from the chair on another page, also that of the Rev. Dr. F. B. Meyer, who voiced British sentiment in eloquent words which touched all hearts. At the Afternoon Meeting, Colonel Sir Charles Cheers Wakefield, the late Lord Mayor of London, was the Chairman. In expressing thankfulness to God that America had come in to help us fight for the great ideals of life and for all that counts for righteousness, liberty, and honour, Sir Charles mentioned that he had the great satisfaction of presenting Dr. Page, the American Ambassador, a few days ago, with an old folio of Shakespeare. We are all to-day speaking the language of Shakespeare, but, Sir Charles remarked, "there is a greater Book than Shakespeare—the great Volume of the Sacred Law; and if we take it as our rule in life, how much brighter and happier and more useful our lives will be." The address at the Afternoon Meeting was given by the Dean of St. Paul's, the Very Rev. Dr. Inge. It was a notable address. We draw special attention to it as contained on another page.

Message to President Wilson.—The Council have forwarded by cablegram to President Wilson the following message; also a copy to the American Ambassador in London. An official acknowledgment and expression of thanks has been received from the Department of State at Washington.

On behalf of the World's Evangelical Alliance, British Organisation, the object of which is to unite Evangelical Churches and Christians in a common bond of truth and love, we desire to express to you profound appreciation of the lofty words in which you have set before the people of the United States of America the true meaning of the conflict with the Central Powers of Europe and the issues involved in their relation to the cause of civilisation and the principles and ideals of justice, freedom and righteousness. The co-operation of America in the great task which the Allies have undertaken encourages the confidence of early victory and the establishment of a righteous and lasting peace, and we recognise in the decision the hand of Almighty God in answer to united and sustained prayer.

POLWARTH, *President.*
HENRY MARTYN GOOCH,
General Secretary.

The Whit-Sunday Call to Prayer.—It is too early to speak with definiteness concerning the response to the Appeal of the Alliance for the observance of Whit-Sunday, May 27th, as a day of special prayer for the growth of Christian unity, for a new manifestation of the power and presence of the Holy Spirit, and for spiritual renewal. Copies of the Appeal have been circulated over a wide area, including the United States of America, Canada, and throughout the world. It was inserted as an advertisement in a column space in the *Times* of Saturday, May 19th. Thanks are due to the Editor of the *Church Family Newspaper* for the insertion of the entire Appeal, with the signatures, in that widely-read religious newspaper. We cannot doubt but that the blessing of God will rest abundantly upon this effort, and what we may learn concerning its issues can only be an element in the direct or indirect influence of the Appeal in fulfilment of its particular objects.

A Day of National Prayer?—We refer to this subject again to keep the matter before our readers, and to ask their prayers for continued efforts to draw the attention of the Government to the widespread desires for its early appointment by Royal Proclamation. We fear its has to be taken for granted that the appointment of a week-day cannot transpire. The question of the appointment of a Sunday, it may be stated, is now under consideration. The general Official attitude to the spiritual element in the War is cause for humiliation. We are nearing the close of the third year of the War, and still face the fact that reliance upon Britain's strong arm for Victory rather than upon the sovereignty and help of God, and a National acknowledgment of it through the appointment by Authority of a Day of National Prayer would be open to misunderstanding or misconstruction in enemy countries.

As we write we have before us a striking booklet answering the question of the man in the street concerning the origins of the War: "Where does God come in?" The same question may be raised in regard to the conduct of the War, and we hope the matter will be taken up, not only by the World's Evangelical Alliance, which has done and is doing its utmost, but by Church Councils and Christian leaders, so that an issue upon which so much depends may no longer remain an uncertainty. A National acknowledgment of spiritual need, added to the mighty efforts which are being put forth in the direction of men, munitions, and money, will obtain an earlier victory and shorten the duration of the War.

Religious Liberty in Russia.—The following autograph letter has been received in reply to the message forwarded by the Council to the Premier of Russia:

[COPY.]

"To Mr. H. M. Gooch,
"General Secretary,
"World's Evangelical Alliance
"(British Organisation).
"14th April, 1917.

"Dear Sir,—I have the honour to acknowledge the receipt of your letter, dated March 24th,

and beg you to accept the expression of my profound gratitude for the heartfelt congratulations which the Council of the British Organisation sent to the Duma and to the Russian people. The Evangelical Alliance may be sure that the establishment of free institutions in this country is necessarily connected with the recognition of full religious liberty for all her numerous and various confessions.—I am, sir, yours sincerely,

"(Signed) PRINCE LVOFF,
"Prime Minister."

Progress in Liverpool.—We have received from Mr. T. A. Leigh an encouraging Report of the proceedings of the Liverpool Branch during the year ended March 31st last. It speaks of many things, and evidences the hearty reception accorded to the Alliance and its interests in Liverpool by all sections of the Churches. The Bishop of Liverpool, Rev. Alex. Connell, B.D., Rev. A. T. Guttery, Mr. Alexander Guthrie, and other notable leaders of religious life and work took an active share in the observance of the Universal Week of Prayer, the meetings being held at the Church House. The Annual Meeting, held at Gordon Hall on March 7th, was addressed by Rev. J. D. Jones, D.D., of Bournemouth, who addressed a large audience. Reference is made to the great loss sustained through the Home-call of Archdeacon Madden—an irreparable loss not only to Liverpool, but the regions beyond—and to the selection of Rev. Canon Howell to fill the vacant Presidency of the Branch for the current year. The Committee have decided that in future the office of President shall be an annual appointment, filled alternately by a Churchman and a Free Churchman. The Rev. James Mellis, M.A., of Southport, ex-Moderator of the Presbyterian Church of England, was unanimously elected to succeed Canon Howell.

A Touching "In Memoriam."—The Alliance has lost during the past year by death—or what we prefer to term "Transition"—many warm friends, whose memory will be fragrant, and whose works follow them. One of them, Mrs. Mary Dawson, of Llandudno, leaves behind testimony to her sunny disposition and practical faith in her Saviour continued to the ripe age of eighty-seven. We quote the touching words on the "In Memoriam" card, evidently from the pen of her daughter, Mrs. Daisy Bishop, wife of Mr. T. B. Bishop, Hon. Secretary of the Children's Special Service Mission and the Scripture Union :—

"The last month of our dear Mother's life was a hastening to the end. Each day she grew weaker and her mind wandered more, but five days before the end she was conscious and clear for two hours, which will always be a happy recollection for those who were with her. The sad part was that though her invalid son was in a room on the same floor he was not able to be present.

"She was greatly comforted by texts being said to her, Ps. xxiii., John xiv. 1-6, Matt. xi. 28-30, and other passages, and then she seemed worried that she could not think of something, and after a good deal of difficulty we found she was trying to remember a hymn which had been a great favourite of hers, and which may be found in 'Hymns of Consecration and Faith' (598) set to a very appropriate tune. This was repeated to her, and her lips followed the chorus each time, though she was too weak to speak: 'Never alone . . . He never will leave me alone.'

"When it was suggested that the hymn should be printed on one of those pretty cards she had always delighted to circulate, and sent as her last message to her friends, her face lighted up, and she said: 'Yes . . . how . . . nice.'

"So friends will feel this is a real message from herself, and 'being dead she yet speaketh,' and testifies now, as she did during her long life, that 'He is faithful that promised' (Heb. x. 23) and said, 'I will never, never let go thy hand' (Heb. xiii. 5, *Weymouth's Translation*).

"We know that she is now 'with Christ,' which is 'very far better' (Phil. i. 23 R.V.), for she was not trusting in her own righteousness, but in His Who on the Cross 'made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.' 'Neither is there salvation in any other: for there is none other name under Heaven given among men whereby we must be saved' (Acts iv. 12).

"She was laid to rest in the Churchyard at Meliden, Flintshire, 'in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ.'"

"GOD has never been baulked by lack of resources. Some of His greatest victories have been won in the darkest days, with the smallest armies, the least likely instruments. But He is continually frustrated by lack of faith—lack, that is, of a strong expectancy which passes into *co-operation*."

—*Selected.*

THE NATION AND THE WAR.

SUGGESTED TOPICS FOR PRAYER

FOR PRIVATE USE, OR FOR GUIDED INTERCESSION AT PUBLIC UNITED PRAYER MEETINGS.

(Used at the Queen's Hall Meetings.)

Arranged by the World's Evangelical Alliance.

AN APPEAL FOR THE NATIONS.

O God, Who art Governor among the nations, Who hast fixed their bounds according to Thy good pleasure, Who when the Son of Man comes in His glory wilt gather all nations before Him to judgment, and at last cause the nations who are saved to walk in the Light of Thy Holy City, the New Jerusalem, we beseech Thee to hear us as we cry to Thee for the peoples on the earth to-day.

For Great Britain, this least of all lands, which by Thy grace has been so greatly exalted, so oftimes delivered, so graciously used, we entreat Thy favour. O Lord of Hosts be with us yet, lest we forget. *Hear and Help, Lord.*

For Ireland, emerald of the sea, aforetime island of the saints, now so distracted and unhappy: Guide our Statesmen in this crisis of its history, and give a quiet mind to its people, we humbly beseech Thee. *Hear and Help, Lord.*

For the Empire so wonderfully knit together in common purpose: India with its myriad peoples; Canada with its wide prairies; Australasia with its largest hopes; Africa with its mingling races, and all the colonies under the flag of the triple cross, we seek Thy blessing. *Hear and Help, Lord.*

For the Allied Nations who at this time with one mind are fighting for freedom, and honour and peace, we pray. Grant them pardon for their sins and victory in the strife, according to Thy good pleasure. *Hear and Help, Lord.*

For Russia we come with thanksgiving and beseech Thee to help its people to order their life after Thy will in this day of their emancipation, and pray Thee to sanctify and enlighten the religious instincts of the land. *Hear and Help, Lord.*

For America, kin to us across the sea, one with us in the great adventure for righteousness and liberty and the reign of Christ we bring praise and supplication. *Hear and Help, Lord.*

For South America, we entreat that the bands binding continent to continent may be more closely knit, and the light of Thy truth may shine upon its nations so that they may ever seek the Upward way. *Hear and Help, Lord.*

For China, visited in the olden time by Thy messengers, and again standing at the gates of dawn, deliver it from superstition we beseech Thee, and save it from the perils of the West. *Hear and Help, Lord.*

For neutral countries, near or far, that they may learn to praise Thee Who dost shelter them in the day of indignation, and ever seek to succour those who are called to suffer and to die. *Hear and Help, Lord.*

For the little lands so sorely troubled we cry to Thee, devastated Belgium, desolated Armenia; thrice martyred Poland; Persia in its trembling hopes; and Finland in its glad renewal. *Hear and Help, Lord.*

For Palestine, Thy land, O Emmanuel, for the Jews. Thy people, O Son of David; for Jerusalem the city whose very dust is dear, hear our sob, and let the groaning of the centuries not be forgotten before Thee. *Hear and Help, Lord.*

And once again listen to us as we pray to Thee for the enemy lands. Speak to their people, break the tyrants' power, defeat their counsels, and bring them and all who sin against Thee to true repentance. *Hear and Help, Lord.*

AN ENTREATY FOR THE CHURCHES.

O Lord Jesus Christ, Who art the Head of Thy Church, Who having died for Thy people art fashioning them into one Body, baptised in the Holy Spirit, so that at length without spot or wrinkle or any such thing it may be Thy glory to present it to Thy Father. And as it is Thy good pleasure that by the Church may be known to the world the manifold wisdom of God, we ask Thee now to teach us to pray for those who bear Thy name amongst the sons of men.

For the ancient churches we seek Thy cleansing and renewing word. The Syrian Church; the Armenian Church; the Abyssinian Church; the Coptic Church.

Grant Thy grace, Lord.

For the Greek and Roman churches we make supplication, that instead of the Crucifix the Cross may be exalted; instead of the Madonna the Christ may be enthroned, instead of word of Pope or Patriarch, the opened Bible may be honoured and obeyed.

Grant Thy grace, Lord.

For the Anglican Church we ask that with its high privilege and opportunity it may be more greatly used for Thy glory, and that in all its desires for Repentance and Hope on the part of the nation it may be mightily prospered.

Grant Thy grace, Lord.

For the Presbyterian Church we pray that holding fast to sound doctrine they may be increasingly used in holding forth the Word of Life to the nations, and that such efforts for the unity of the body as are according to Thy mind may be brought to fruition.

Grant Thy grace, Lord.

For the Lutheran Church, in this four hundredth year of the Reformation we beseech Thee to bring back to the simplicity that is in Christ those who hold the heritage that the just shall live by faith, delivering them from vain philosophy and all assaults of the devil.

Grant Thy grace, Lord.

For the Moravian Church with grateful hearts for the testimony Thy servants have given in the world, and the sacrifice they have endured for Thy Name, we ask Thee at this time to preserve them still as the *Unitas Fratrum*, and to own their labours over all the world.

Grant Thy grace, Lord.

For the Methodist Churches we desire at Thine hand the continuance of that holy enthusiasm and ordered zeal which by Thy Good Spirit brought such blessing to this country and to the world years ago: may Thy people in all holiness and fervour still serve acceptably in Thy sight.

Grant Thy grace, Lord.

For the Congregational Churches we entreat that in their witness to the liberty that is in Christ there may be a constant dependence on Thy Holy Spirit, and a growing manifestation of the Governance and Kingship of Christ.

Grant Thy grace, Lord.

For the Baptist Churches we seek that more and more, having been planted on the likeness of Thy death, they may know what it is to live in the likeness of Thy resurrection, and thus continue to shew forth the praises of the Lord Who has redeemed them.

Grant Thy grace, Lord.

For the Assemblies that seek to witness to the Authority of the Holy Spirit in their midst. Friends, Brethren, Disciples, and others like-minded, we pray that they may have in more bountiful measure the guidance of Thine Inner Light, and the instructions of Thy most holy Word.

Grant Thy grace, Lord.

For the Salvation Army, the Church Army, and all who like them devote themselves to the evangelization and uplifting of the people we beseech the presence of the Spirit of Truth in convicting and converting power.

Grant Thy grace, Lord.

For the Nation-wide churches in India, China and Africa, of which Thy servants in those lands have had the vision, we entreat the Spirit of Unity and Power, so that they may be delivered from the errors and schisms that have marred the body of Christ in Western countries.

Grant Thy grace, Lord.

For the World's Evangelical Alliance—its branches, members, agents, and important interests throughout the world. That its efforts to unite Evangelical Churches and Christians may increasingly be successful, and that in doing good to others the Alliance may itself of God be blessed.

Grant Thy grace, Lord.

God be merciful unto us and bless us and cause Thy face to shine upon us, that Thy way may be known upon earth and Thy saving health amongst all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise Thee, O God, let all the people praise Thee. And this we beg for the glory of Jesus Christ our Lord. Amen.

The Growth of Unity.*

The Anglo-American Alliance.

By The Very Rev. Dr. INGE (Dean of St. Paul's).

In this call to united Prayer three subjects of Prayer are named. First, we are to pray for the presence and power of the Holy Spirit. The second object is the growth of Christian unity; and the third is spiritual renewal. Now, surely, for Evangelical Christians the first and the third are the only means to the second. The presence of the Holy Spirit and spiritual renewal are the only means to Christian unity. For, if Evangelical faith means anything, it means that Christians are united to each other through their membership in Christ more than by their membership in any external institution or corporation. We believe that this is the teaching of our Master. Jesus Christ broke down all barriers by ignoring them. He broke down the barriers of race, of language, of Government, and even of religion. You remember St. Peter's words: "God is no respecter of persons, but in every nation he that feareth Him, and doeth righteousness, is accepted of Him." Mark the two conditions—he that feareth God, and doeth righteousness. Therefore, what we need, and what we need to pray for, is for one heart and one spirit, for sympathy and understanding rather than for any formal treaties of alliance and terms of union among the Churches. Any policy, such as scheming to have the orders of one Church recognised, and those of another rejected—any denominational policy whatever will spoil our labours for union. For us what unites Christians is spiritual affinity, inward devotion to a common end, and allegiance to the same Master. It is, and must be, in a sense an invisible bond, because all the spiritual things are invisible. But it is none the less, but much the more, a real bond. If it enables us to leap over every kind of material obstacle, and refuses to be boxed up in any penfold, does that make it less real? And remember this—that real spiritual forces always work outwards, and they exercise a creative force in the world of external action. That is the law of their life. Therefore we need not be afraid that the Holy Spirit will not do anything, or make anything in history. We may be sure that the walls of partition will at last fall down, as the walls of Jericho fell before the trumpets of Joshua. But what we need to pray for is for His presence and His guidance and His sanctification. We cannot use better words than those of that prayer, in our Anglican Prayer Book, which is hidden away in the Service for the Accession: "Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is one body and one Spirit, and one hope of our calling, so we may be all of one heart and of one mind, united together in one holy bond of truth and peace and faith and charity."

Now we have not met here without a special intention—to pray for the extension of Christian unity among the Allied nations, and to thank God especially for the closer sympathy between us and our latest Allies, the Americans. This American alliance is, I fully believe, one of the greatest things in our time, perhaps one of the greatest things in modern history. It has inexhaustible possibilities for the future. Americans, perhaps, can hardly realise all that it means to us. It has healed a sore place which has been hurting for one hundred and fifty years. As an American might say, it has made the grass grow luxuriously on a bare place in our self-respect. I could not help picturing to myself, as I saw "Old Glory," as they call it, the American Flag waving from our Houses of Parliament—I could not help picturing George III. and George Washington standing together and gazing with amazement at that extraordinary sight. I can fancy poor old George III. recognising his opponent's coat-of-arms floating over his Palace, and saying, "What, what, Mr. Washington? Have they made you King of England?" I say this, although I know that love and respect and sympathy for France had quite as much to do in bringing the Americans in as their sympathy with us. It is right that we English should know that all through the New World—in North and South America alike—the spiritual and intellectual influence of France is predominant. Certainly that is true with regard to South America, and I think it is almost true of North America, too. Nevertheless, the sympathy with us is real and true, and it is certain to grow.

But I am not here only to prophesy smooth things, and I want to say one thing that I believe particularly wants saying, and that is, that in our rejoicing over this new Alliance we should beware of claptrap. In our prayers and thanksgiving, at any rate, we must try to see the issues in a rather clearer light than perhaps we always do. I hope you will forgive me if I try to straighten out and clarify our ideas on one or two points. The most popular catchword just now is that this War is a struggle between Democracy, which means the cause of peace and mercy and justice, and Autocracy, which means the opposite to these Christian graces. The contrast is very telling and effective, and there have been obvious reasons for rubbing it in. But, nevertheless, I must remind you that the German Government is not an autocracy, and that Democracy does not mean peace, mercy, and justice. An Autocracy in practice means government by permanent officials, who are nearly always chosen from the people, not from the Nobility, and who are responsible to the

* Address given at the Queen's Hall, May 7th, 1917.

King alone. There is no reason why an Autocracy should be militarist, or cruel and unjust, if the Monarch is a man of good ability, and is a good judge of character, and, above all, if he is a hard worker. An Autocracy may be an extremely efficient and brilliant form of Government, as was the Government of Louis XIV. in France. Of course, the weak point is that, sooner or later, a fool comes to the throne, and then the machine falls to pieces. But Germany is not an Autocracy. It is something much worse; it is a Military Government. And Militarism does not mean, as some unwise people suppose, the possession of a strong Army; it means the rule of soldiers, with the ideas and methods of soldiers, and with the ambitions of soldiers. Ever since the call of Bismarck Germany has been falling more and more under the thumb of the Army. We see the result in their brutal and blundering diplomacy, and in their unvarying resort to the big attack as the only instrument of Government. Militarism is perhaps the worst of all forms of Government. We had it once for a few years, and we have never forgotten it. I cannot but remind our Democrats and Republicans that the period when we had it was in the short interval when we had no King at all. I cannot help hoping myself that the Germans themselves will look back with horror at the episode of their Military Government.

Secondly, you will not find any support in history for the notion that Democracy is a safeguard against national aggressiveness and unrighteousness. Read what Thucydides says concerning Democracy and its treatment of Melos and Mitylene. Republican Rome was as brutal as Germany, as shown in the destruction of her two commercial rivals, Corinth and Carthage. Venice—cultured, artistic Venice! It was Venice who deliberately bombarded and destroyed the Parthenon, the most perfect building in the world—an act of vandalism possibly worse than anything done in this War. Yes, and if you consider the foreign policy of the French Revolution, or even of our friends the Americans in their policy of expansion, you will not find that there is any great difference between the methods of popular Government and of Monarchy. If Democracies are just now inclined to peace, it is largely because they look forward—I won't say to civil war, but to certain acts of reprisals against the descendants of the ruling class in the past. If a Labour Government was confronted with serious economic rivalry, through the cheap labour of the East, I do not think we should find its policy either just or pacific or humanitarian. I want you, therefore, to try to clear your minds of cant on this subject, and to remember—because it is really part of our principles as Evangelical Christians—that forms of Government are worth no more than forms of Church organisation. Some are better, some are worse, I know. But they are good, or bad, according to the character of the citizens who compose them. There is no machinery, there is no change of institutions that can change the heart of the people; there is no political alchemy which can bring golden conduct out of leaden instincts. It is a most mischievous thing to tell people that if the majority have the control of affairs all will necessarily go well, and that their foreign policy will be peaceable and just. That is unfair to the masses, and it is unfair to their true friends. There is only one thing that makes a nation righteous and strong—the spirit of loyalty and self-sacrifice, the spirit of fairness and justice, the spirit of honesty both in thought and action. It is the inner spirit of a nation, and not its external form of Government, that will decide its policy for justice or injustice.

What we have to pray for, in one word, is the mind of Christ. Are we, as a Nation, the followers of Christ? That is what matters. Where is our treasure? If our treasure is in the wrong place, we shall only be out of the frying-pan into the fire when we are rid of the Germans. For what, then, are we to pray? This is Whitsuntide, and we cannot be at a loss as to the answer. We should pray for the seven gifts of the Holy Spirit—for the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord; we are to pray for a right judgment in all things; we are to pray for a true estimate of temporal and spiritual values; we are to pray for grace to fix our minds on whatsoever things are true and just and noble and honourable and of good report. We are to pray, in one word, for the mind of Christ.

In conclusion, let me just say this. Do not let us worry much about immediate results. Remember the parable of the seed growing secretly; and remember this also: We may divide all historical periods into periods of the storage of spiritual and moral and material power, and into periods of the expenditure and waste and destruction of that power. Those epochs which bulk most largely in history, and which are generally considered the most glorious and distinguished, are periods of explosion, periods of the destruction of spiritual and moral energy, that energy which has been gathered without noise and without observation. Such are wars and convulsions, which really register changes in the balance of power rather than bring them about. I think we cannot remember that too strongly. We must, then, take long views, and we must think more of our children, and of our grand-children, and then of ourselves and our contemporaries. What we have to pray and strive for is that after the terrible waste of life and property in this War, the Nation may devote itself to the storing up of forces—spiritual and moral and material. We are always sowing our future and always reaping our past. Let us see to it that the seed we are sowing will produce a harvest which it may be happy for our children and grand-children to reap. "When the fathers have eaten sour grapes the children's teeth are set on edge." We are now paying the penalty for much that has been wrong in the past. Let us see to it that the future we are preparing for our children may be a sweeter one. It is for that that we have to pray. And when we pray for the future of the Church, let us think not of any particular organisation, but of that glorious Church of which St. Paul spoke, the "Church without spot or wrinkle or any such thing," the Church of which the type is laid up in Heaven, but which, we trust, by God's grace, will one day come down upon earth, like a Bride adorned for her Husband.

The Soul of America.*

By Rev. Dr. F. B. MEYER.

It can hardly be doubted that we are living in a supreme moment of the history of the world. On us the ends of two ages have come—the end of a great period, and the beginning of the restitution of all things which have been promised from the foundation of the world. This, apparently, is the watershed of history, and it is quite easy to understand the words of the prophet that "a nation shall be born in a day," and that into the limit of a day shall be crowded the events of a thousand years. There are times when the story of man seems like a boy's humming-top that sleeps, so quiet and deliberate are the ways of God; or like a summer landscape in which the seeds of autumn have already brought forth fruit, but are waiting for maturity. And, indeed, all the sacrifices that we have made, and are prepared to make, are a very small offering of thanksgiving, on our part, that we have been permitted to live in this great era, and that each one may play his or her part in the bringing in of the new era, in the birth of a new age, in the entrance into humanity, to an extent never before realised, of that kingdom of God for which the Church has prayed throughout the Christian centuries.

We open our newspapers one morning and discover that suddenly and quietly the Autocracy which has so long coerced Russia has given place to a Democracy of the foremost rank. On the following day we open our papers and discover that the Jews, long harried, no longer keep Purim for humiliation, but turn it into an occasion of joy, whilst Palestine is being cleared for their re-occupation from the cursed tyranny of the Turk. Then we open our papers on the third morning and discover that our great daughter or sister across the Atlantic has suddenly resolved to throw in her lot in this great conflict. The grey walls of St. Paul's have witnessed extraordinary scenes in marriage and burial, in jubilation and humiliation; but probably they have never witnessed a scene which will live more certainly in history than that glorious day when in that historic Church the United States of America and Britain entered into a holy compact in the presence of God. We were glad that the United States should enter into the War, because we knew at once that it meant a speedier cessation of this awful strife. In his noble sermon Bishop Brent said that war had been looked upon as a rough game played by kings, but that that delusion was now to be succeeded by the truer view that war was a wild beast that had to be hunted down and killed. We agree with that conclusion, and we are thankful that the accession of the United States hurries up this consummation; more especially as the three great objects of this War, as we understand them, are, first, the rehabilitation of Belgium, and the granting of the right of self-government to all weak and feeble States; secondly, a new emphasis on International relationships and law; and thirdly, a League of Nations that shall make war impossible. Because this War shall end war, and the accession of the United States is to bring that conclusion nearer, we thank God in the name of humanity for the determination of that mighty people.

But, in addition to that, we are thankful for the sake of the United States themselves, if I may dare so to put it. It seems to us as though that nation was led up into the wilderness to be tempted of the Devil, and that the tempter came to them and said, "Sell your soul for gold, fill the temple of mammon with your incense, take as your rule of conduct not self-sacrifice, but self-aggrandisement, fall down and worship my ideals, and all the world shall be yours." And for a little—only for a moment in comparison with the history of humanity—it seemed as though that great country hesitated. Whilst it was thinking out the profound problem, all the world held its breath and waited anxiously to know the issue. Then in words that will live in history amid the most momentous spoken by mortal lips, came that magnificent message of President Wilson that put beyond doubt, that made it abundantly clear, that the United States stood for honour and freedom and righteousness rather than for self-aggrandisement. We had been standing on our mount Moriah beside our sacrifice, we had laid our Isaac, our treasure, the priceless offering of our youth upon that altar, we had seen the fire consume much that we loved. Then, as we looked down the mountain slope, we saw climbing it the embodiment of that great people to which we gave birth, but which has so vastly outgrown her mother. We found presently, standing side by side with us, all the chivalry, all that was beautiful and strong and good in the American people. They were drinking of our cup, they were being baptized with our baptism, they were travailing in the same birth for the same issue, and we knew we were not alone. God was with us; but it was an unspeakable consolation that those who are closest akin to us of all mankind understood the inwardness of the quarrel, the purity of our aims, and threw in their lot for victory by our side.

We were glad not only that America had found her soul and stood for high ideals, but we were thankful also that her accession purified our own. It is perfectly true that on that memorable day in August, 1914, Britain had a vision. From the highest to the lowest, this country, thank God, was animated by the loftiest and purest motive that could animate a people. Thank God for it. They may say what they like of us. We have to confess many failures and sins, but the heart of our people still beats true to the highest biddings of righteousness and truth. The national impulse was true in August, 1914. Our motives were absolutely clean and pure, and our hands could handle the sword without reproach. But we will acknowledge, if you like, that just as barnacles will

*Address given at the Queen's Hall on May 7th, 1917.

gather around the keel of the ocean-going vessel, so lesser motives may have crept in and something of "the vision splendid" may have faded. I do not like to hear men talk, for instance, about reprisals. But, thank God, America has brought us back to the vision. She has no grudge to repay, she has no old scores to wipe out, she has no thought of territory or aggrandisement in her view. The Atlantic lies between her and Europe, and we feel therefore that her motives are absolutely disinterested, and the purity of her motives quickens and clarifies our own. We are thankful for it. There is no thought of revenge now in our heart. We seek neither aggrandisement nor territory. We entered into the War for liberty, and we are in the War for liberty, and by the help of God we will come out of the War clean-handed.

We thank the United States for the infusion of her high ideals, and if there is one inner motive —I will not say a selfish motive—but if there is one deepest of all motives in the heart of the United States, may it not be put thus: It is their pure love of Democracy and of giving the people the right to rule themselves. Can we ever forget at this historic time, a time that is making history which we celebrate here to-day—can we ever forget those mighty words that Lincoln uttered when he consecrated the field of Gettysburg as a cemetery for the interment of the brave soldiers who had fallen in the war. You remember he said, "We do not need to consecrate this ground to-day—it is already dedicated by the blood of the brave men who have suffered here—but rather should we highly resolve that the cause for which these men have died shall not fail, and that the government of the people, by the people, for the people shall not perish from the earth." Great words were those. But the words of Dr. Page, the illustrious American Ambassador, will almost equal them, when he said: "Our creed is the pure and holy creed of Democracy, that the people shall rule themselves, and they are slowly travelling towards that ideal by a blood-stained path, and driven by an irresistible ethical momentum." Yes, it is true. Dynasties are being suddenly snapped, thrones suddenly emptied of their occupants, Cæsars and Kaisers are watching the handwriting on the wall. The great Republics of China, America, France, Russia have joined with this country, in which the love of freedom, the voice of the people, and reverence for our Sovereign are blended into one. The whole world, so far as freedom-loving peoples are concerned, is marshalling its forces. The thrones are going down. We are not surprised. "I will overturn, overturn, overturn," saith Jehovah, "till He shall come whose right it is, and to Him it shall be given." "I beheld the Ancient of Days, and the thrones were cast down, and He did sit. And, behold, there came one like the Son of man in the clouds of heaven, and He came to the Ancient of Days, and dominion and the glory and the kingdom were given to Him. His dominion is an everlasting dominion, and His kingdom shall have no end. For the kingdoms of this world are becoming the kingdoms of our God and His Christ, and He shall reign for ever, King of kings and Lord of lords." Hallelujah!

"If we repent and are refilled with the Spirit of God, there must be a new outflow of influence. One or two things are clear. Our lives will tell more definitely for God. The new spirit in us will work in our homes, in our businesses, in whatever circles of life we enter. A higher standard in our ordinary work, our patience and brightness, will make an impression. If there is to be no trumpet in our lives, there must at least be music. And I do not think we can remain quite dumb about our Lord. There are many wistful people around us who need our testimony. Each of us is nearest neighbour to someone. If we do not speak to those, no one will, and first-hand witness to the love and mercy of God will be lacking. Some are called to the wider life of politics, of philanthropy, and of art, each of which is imperfectly christianised, in part quite heedless of Christ, in part secretly influenced by Him. You, too, will be tested. These activities must be claimed for Him and won for His Spirit."

R. C. Gillie.

The Consecration of America.

By the Rt. Hon. W. H. DICKINSON, M.P.

It is now nearly three years since the War broke out. In that period, life has assumed a different aspect for all of us. We have abandoned many of our habitual duties and pleasures, and have adopted new practices which have almost crystallised into new habits. Work, taken in hand on the spur of the moment and under the pressure of unexpected circumstances, has grown to be a normal occupation. We hardly know ourserves as the same individuals who moved along our narrow grooves in the summer months of 1914.

These gatherings, held monthly since the fateful 4th of August brought the British nation face to face with reality, prove no exception to this rule. They were called for the purpose of communing with God in the days of doubt and disaster, of seeking for His guidance in national difficulties, of taking courage through His inspiration when the outlook was black and terrifying.

They have been continued, and have now become part of London's life, and, judging by the attendance, it is clear that they have served and are still serving their purpose. They afford to many the comfort, the consolation, and the courage which can always be drawn by honest and faithful converse with the Unseen. They will, I hope, last long after the War shall have ceased to trouble us, and shall have become no more than the memory of a hideous nightmare.

To those of us who believe in a Deity that rules the every-day affairs of the world, the problem raised by this War is where and how to find the hand of God. That it must be somewhere behind this awful cataclysm—horrible and cruel though it may appear to be—is, I believe, beyond doubt. And equally beyond doubt is it that sooner or later the deep purpose of Providence will be laid bare before men. Even now, to the searching eye of the believer, there are glimpses of light vouchsafed from time to time. Two events have recently lit up our road; events which will stand out in the history of the world as momentous as any that humanity has ever witnessed. I refer to the Revolution in Russia and the entry of America into the War.

We, who regard freedom as essential to all human progress, and base our religious aspirations upon Christ's teaching of universal brotherhood and equality of rights, must often have felt qualms at the thought that all our labour and suffering, all the sacrifice of youth and power, were being devoted to what might be the re-habilitation of a system of government that had been the very negation of personal liberty. We found ourselves compelled by circumstances to fight shoulder to shoulder with a Government whose principles of domestic administration were totally contrary to our ideas—a Government that had oppressed Poland, deprived the Finns of their independence, and sent countless men and women to perish in Siberian mines for offences which we regarded as noble and patriotic actions.

But suddenly all this has been altered. By an upheaval—so mighty, so quiet, and so effective that it is impossible to attribute it to man alone—the whole face of Russia has been changed. The Japanese have a fable that earthquakes are caused by a monster that sleeps under the land. He stirs himself at times, and, as he moves, he shakes the superincumbent earth, levels the hills, drives back the sea, and re-defines the rivers and the roads. So it is with Russia. The soul of Russia has moved, and the whole people has been shaken. The old landmarks are destroyed. They can never return. God has spoken, and has called the subject races on that vast territory to take the inheritance of freedom which He has prepared for those who will use it in humbleness and in good faith.

But if God has called to the East, what about the West? The entry of America into the War is even more marvellous than the revolution in Russia. The Americans are a peace-loving nation. The ideas of pacifism have always found their most fertile soil in that of the United States. Peace Societies, which in Europe count their membership by the score, run into tens of thousands in America. All the political history and predilections of Americans were against their intervening in an European dispute. The financial and economic interests of their people were bound up in avoiding war rather than engaging in it. You can find no reason, from the American point of view alone, that would justify the American Government in involving their nation in the horrors of this struggle. I know that many persons on this side have complained that President Wilson did not move earlier. In that, I believe, they misjudge him. But in any case, the fact that, notwithstanding a long series of insults and injuries inflicted upon Americans by Germany, he maintained his pacific attitude and resolutely declined to allow his nation to take up arms merely in order to resent specific wrong done to it, places the action of America on a wonderfully lofty plane. America comes in, not to fight for herself, but to fight for the world. She enters the fray not for the love of war, but for the sake of peace. Her assistance, therefore, is not only of material value to the Allies, but of the highest spiritual value. The President heralded her entry into the lists with a declaration that German methods and German aspirations are a menace to Christian humanity and brotherly relationships amongst mankind. The statecraft of German absolutism, the tyranny of German militarism, the horrors of German materialism are inconsistent with all law, human or divine. If man is to accept Christ as Teacher—if he is to love God with all his soul, and to love his neighbour as himself—he must hold different ideals of human government than that

which German "Kultur" has set up. So here once more I submit with all humility that we may see the hand of God moving the heart of the American people and rousing that mighty nation to throw its weight on the side of those who are spending their treasure and their lives to secure for the world a new era of permanent peace and real goodwill.

But whilst we may feel joy at the thought that God is leading other nations to help us in our fight, let us be careful to avoid expressions of self-complacency or self-adulation on this ground. We are, indeed, fighting to attain a better world. It is this thought that has encouraged the hearts of our young men in the trenches and has brightened the eyes of many a hero dying at the assault. But do not let us think that this is all due to our own action. If we do so, we are no better than the Germans, whose national egotism has been their national undoing. We are, at the best, only one of many tools with which Providence is working out its own decrees And we are indeed a very faulty tool. No one can say that our national life has been a pattern of what a Christian nation's should be. Our sins have been patent, and our indifference to them appalling. We have stood by and allowed drunkenness, immorality, avarice and deceit to get firmer and firmer hold upon our people. We must realise our own shortcomings before we can expect that God will set us up as victors over other people. What we need in order to secure victory is self-examination and self-humiliation. A fortnight hence we are invited to set aside Whit-Sunday for National Prayer. Let us engage in it with contrite hearts. Let us make it a day both of Prayer and of Humiliation. Humiliation, not because we think we have done wrong in entering, or in continuing in, this War. Far from it. If, as I think, God has placed us in the War, despite ourselves, that we may help to create a new and better world, we have no need for contrition on that score. The sense of humiliation which we should feel lies in the recognition of our national shortcomings and our inability to fight even this battle unless God gives us His aid. A man is not the less brave because he is humble, nor need a nation falter because it admits its own defects.

The British nation is far from making this admission at present, and I think it ought to be the first duty of the Churches to bring our people into a better frame of mind in this respect; for, without it, we dare not hope that God will grant us victory. Let us who, drawn from all sections of Christ's Church, are gathered here to worship the Father of all mankind, pray that by His guidance our Nation may so act in this time of trial that the end may be to His glory and to the lasting good of all mankind.

"God waits, and the world in its need also waits, for men and women who will greatly believe and greatly dare: who, having the sure confidence that love is the greatest thing in the world, will put their faith to the proof; whose chief ambition will be to become sons of God, conformed to the image of His perfect Son; on whose hearts will be engraved the words:

THE LOVE OF CHRIST CONSTRAINETH US.

HE DIED FOR ALL! THAT THEY WHICH LIVE SHOULD NO LONGER LIVE UNTO THEMSELVES BUT UNTO HIM WHO FOR THEIR SAKES DIED AND ROSE AGAIN."

J. H. OLDHAM, in *The World and the Gospel.*

The Cross and the Crisis.*

By Rev. P. T. FORSYTH, D.D.

I HAVE been remembering that after the greatest calamity and catastrophe that ever occurred in the history of this world, the first message of the Unseen was a message of mercy. The greatest calamity that ever occurred in the history of the world was the source of its supreme blessing. It was the Cross of the Lord Jesus Christ. And, you will remember, when the disciples went to the tomb they were met by angels, and a voice said to them, "Tell His disciples and Peter." It was the angel's voice but Christ's word. After all that had come and gone, that was the Lord's first message to Peter! Doubtless, when that was told to Peter, it broke him up, as probably even that great look did not which was turned upon him after the cock crew thrice. Mercy, not only individually, but also publicly, is in the long run more mighty than reproach, and more re-creative than all judgment.

While one thinks about that passage that I named, one wonders sometimes who really was the beloved disciple. Was it John? or was it Peter? Perhaps I had better not go into that just now. But I should like to say this, with your leave. If we were speaking about what might be called temperamental love, the love for kindred souls, I should say it was John's, but if we speak of souls as lost souls, I should be much inclined to say it was Peter. Christ perhaps had more in common with John, but He had more to do for Peter; and it is the child that most has to be done for is often the best beloved child. Possibly He had more affinity for John, but He had more grace for Peter, and after all, it is the grace of our Lord Jesus Christ that we have chiefly to do with, and not simply His personal affinities. Peter, at least, owed Him more probably than John. And Christian love—have we not Christ's own definition for it? It is not the love of affinity; it is forgiving love. That is to say, it is the love which is forgiven most that is the most divine love amongst men. If that be so, one might not hesitate so much to say that Peter's love to Christ—if we are going to measure affection—was a greater thing than John's love. But, perhaps, we are getting into regions where it is dangerous to go, except at length, and it would need possibly a great deal more caution and definition than there is time for now to follow out wisely and safely such thoughts as rise in that connection.

But that is not the special point to which I venture to ask your attention. It is this: That this tenderness of Christ to Peter, shown not only by the few words I named, but by the later words, "Simon, lovest thou Me?"—Christ's tenderness to Peter was more than tenderness, it was more than considerateness. It was a much deeper thing. It was not *blessing* simply; it was *saving*. It rested on something deeper than kindness. It rested on the tremendous thing that Christ had just done. It rested on the awful experience through which our Lord had just come. He had just achieved the redemption of the whole world. He had just passed through the last moral crisis and tragedy, not only of humanity, but, I will be bold to say, of eternity. In God's love He had gone through the judgment of God. Can you even faintly realise the frame of mind in which that Divine Soul was who had gone through that, and overcome, and had eternal peace and power in His victorious heart? A soul that had gone through that could forgive anything, so exalted was He. When it is a case of real forgiveness of a real wrong, deeply and bitterly felt, we cannot forgive until we have been through some such experience with Christ and with Christ's power. Let us regard our home affections, and all the graces, and beauties, and amenities of life with a new and more solemn eye, as we realise that all the kindness and tenderness in the world is at last moral tenderness, and that the moral tenderness of God was gathered to a head to forgiveness in the Cross of Christ. It is not the cheap kindness of easy souls, but the tremendous mercy of the Holy One of God. The whole of the beauty and kindness in the world rest spiritually upon what was done once and for ever in the Cross of Jesus Christ. "Be ye kindly affectioned one to another, tender-hearted"—rising in the scale always—"forgiving one another, even as God in Christ has forgiven you." That last phrase is not an analogy; it is a foundation.

Another thing I want to say is this. The Cross of Christ is no sentimental centre, nor a centre of Orthodoxy; it is the focus of the whole world's moral tragedy. It is the greatest moral victory in all existence. If we have to complain of weakness in our type of religion, it may be because we have not been realising that. We are longing, labouring, fighting for a world righteousness; not merely a righteousness to cover the world in a missionary way, but one to go to the very core and soul of the whole world in a leavening, searching, moral way. Yea, we long for that more even than for peace. "Give peace in our time, O Lord, but according to Thy righteousness." Do we realise that the great thing is already done; the thing for which we long and pray is, in principle, done. Christ did it for the moral universe. What we want is the establishment of the kingdom of God which Christ set up. That is what Christ lived for and died for; and I am afraid we have left that conception too much out of our construction both of His life and death. Above all, it was in the Cross that He spiritually set up that which the whole world is ablaze in fighting for at this moment—the kingdom and the righteousness of God. The kingdom of God is, first righteousness, and then peace.

That setting up was done at a far greater price than this war. That is what I have the extravagance to say. The thing, which is, in principle,

* Address given at the Queen's Hall, April 2nd, 1917.

done, has been done at a greater price than this war, or all the wars of the world put together. I will venture to suggest a test question. I will venture to ask this: Is our new sense of the moral enormity of a world-war carrying home to us a new sense of the moral magnitude of the issue in the Cross of Christ?

I hope you do not think that what I have been saying is fantastically irrelevant to the tremendous situation in which we and the world find ourselves. To my mind, if I may venture to say so, it is central to it all, fundamental to it all. This war is one of the great tragedies which are fertile of the kingdom of God, as Russia might teach us in its measure and degree already. But only under God's providence of redeeming judgment. But is this world-war, as an upshot of civilization that has shocked us beyond measure, and shocked people who were never shocked before—is this all that mere non-moral civilization can bring to pass? Is there not in this Nemesis of civilisation God's judgment for salvation? Is it out of all relation to His cross of righteousness? Does our newer sense of its moral enormity carry home to us with a fresh profundity the moral magnitude and tragedy of the final issue for the world in the Cross of Jesus?

What we want is *realisation* in our religion. We do not want new views except on some things, but we do want a new realisation of the central things. Whether we put them in the old form for theology or not, it is realisation of them that we want in our religion. The complaint of the world outside is that religion is not real. Well, we may feel it is real to our experience; we are sincere enough; but that is not the point. The point is whether it is in living, practical, real connection with the centre and source of our religion, with the last moral reality—the Cross, and the action of the Cross, of Jesus Christ? Do we realise that what took place upon the Cross of Christ was a greater thing than this war and all wars? Do we?

It would be most impertinent if I passed judgment upon anybody. I know how it is with myself and others with whom I have spoken. It is an extraordinarily difficult thing to realise what I have been saying, when we are in the midst of this fearful crisis—to realise that the crisis which took place in the soul of Christ on Calvary, crowned by victory and resurrection, was the greatest thing that ever took place in human history, the greatest act in the whole moral universe, an act decisive for eternity itself. As it is seen from God's right hand, the crisis of the Cross, which is our power and our shelter, was a greater tragedy, a greater crime, a greater shame, a greater revolution than all the historic convulsions we know.

I trust this does not sound to you like tall talk. I should be ashamed of myself if it were. I should not venture to offer, either in the name of God, or in the presence of this company, any such blasphemy as tall talk on a situation like this. But is that so, or not? Are we on such a rock of historic ages, historic conscience? And is our type of religion rising to the realisation of that? Unless it is, in greater or less measure, then it is certain that the Cross of Christ is not equal to mastering and controlling the conscience of the nations and the conscience of humanity. God send us more evangelists for this man and that man; but God send us also more evangelists on a large, prophetic, apostolic scale that will come home to the conscience of the nations, and come home upon the scale to which the conscience of the nations is being moved at this tremendous moment, not in our history only, but in the history of the world, and in the history of righteousness. Do we realise that we are in the midst of a tremendous crisis in the history of God's eternal righteousness? We may be apt to dwell too much upon the fearful misery and the cause of it. For our uplifting and steeling let us realise oftener than we do that we are the agents of the same everlasting righteousness of God as made the Cross of Christ. This war is not a squabble between the nations. It is a crisis in the history of the Divine righteousness, and God has set us in the forefront of the battle. Well does it help to deepen and broaden and solemnise the action of the Cross once for all? Do we really believe that the moral issue in the Cross of Christ is adequate to the whole moral crisis of the human race? I venture to suggest that there is room and need for deepeping our conceptions of Christ's Cross, and so deepening them that the type of our religion shall be changed, and we shall receive a new baptism of the Spirit from its true source, in righteousness more than piety, because we have laid hold of a new volume and a new moral power in the significance of what was done there.

Let us go back to Christ, not simply as an ideal, but as the redemptive Atonement. Is there anybody here who thinks that I am only talking a theology? Does not this mean the crisis for the soul and the salvation of everyone of us and of a world? *A redemptive Atonement.* God help us if, when we come to think of the Cross of Christ and of His redemptive Atonement, we only theologise them. God save us from any such descent as that. If we get there the virtue will have gone out of our Gospel, however enthusiastic we may be about it. It is a revelation of love, and, above all, holy love, a love of righteousness, and it is only on this ground that Christianity can develop its moral appeal to the nations and peoples of the world. Let us go back again to the kingdom as it was for Christ, back again to what Christ did for the kingdom of God, and not only for the salvation of crowds; back to Christ not as our brother merely, but as our King, and not our comrade, our Saviour much more than our ideal. Let us regain a strong religion for our present weak one, the kind of religion that made our liberties and civilisation three hundred years ago in this country. Let us regain a religion which cares more for power than for charm; let us re-acquire a religion more effective within than winsome without. Let us lay hold of a Christ who is more kingly even than consoling. Let us regain a religion which is not impressive only, but to our souls regenerative. Let us acquire a faith like that, more mighty than elegant, more triumphant in spirit than simply subdued in tone. Let us recover that note of moral greatness in our Christ. And then this great crisis will be to us, in the end, but as a terrible visitation of the Holy Ghost answering us in righteousness and deepening our hold both on our Saviour and on the society He came to bless.

Reunion Notes.

Being and Doing. "If only all good Christians would give more prayer, and would show more resolve to be something instead of doing something, the doing would follow all right." In these words Dean Inge expresses a vital truth that needs emphasising at a time when we are all in danger of believing that energetic work is of more value than anything else. Too often we discover that in the doing, we find an end that very soon so absorbs us, that the motive for doing ceases to operate, and at a period of spiritual slackness we make an effort—frequently successful—to pass on to others the duty of "doing." The only true foundation for permanent activity in the causes that demand sacrifice is an inner and all-pervading belief that they are of God, and that in order to serve faithfully, we cannot neglect our duty. Organised external activity is an infective fussiness that is in danger of seeing in restlessness a desirable end. It is good from an advertising standpoint, for it challenges notice. It may, however, cease suddenly, and when the pressure of circumstances relaxes, there will be no devotion to any but selfish ends. Why have the Churches failed to hold the people who filled them when the War began? Why is there a general feeling of depression among Church workers, when outside the Churches there is great activity? Have we not rather endangered our position by attempting to foster externalism, and by so doing have we not lost sight of Him who summons us to take up our cross and follow Him? Is there not an unreality in much of the public penitence that has been expressed on platform and pulpit? Men who observe Sunday repent for the Sunday desecration of others; those who are most studious repent for the lack of thought on the part of the idle; the most philanthropic repent for the hard-heartedness of the selfish, and even those of us who are the most keen on Christian Union are the first to repent for the lack of the Spirit of Christ among other Christians. It is difficult to avoid so doing. The first duty is prayer that God should lead others from the sin that they commit, and not to offer vicarious repentance on their behalf. We all have our own sins to lament, and we ought to repent of them and by so doing get right with God. The time calls for out-and-outness and reality. Let us all try, with the help of God, to "be" what we ought to be, and then doing will come all right. We remember our Lord's words about doing the will of God, and, in doing it, finding the truth of the teaching of the Saviour. As long as we concentrate upon our work as real work for God, we cannot fail to attain union with Him through Christ, but the failure of so much of our present-day activity arises from our forgetting God in our work.

Religious Freedom in Spain. Spain has its own way of doing things. A public meeting demanding a change of law can only be held in certain places. An agent of the Government must always be on the platform, and he has the power of stopping a speaker who is too revolutionary, and can bring a gathering to an immediate close. As far as we know, only in three places in Madrid can these demonstrations take place—in the open air in the Bull Ring, and the Pelota—a kind of band ball—Fronton, and in the Barbieri Theatre, which is in a poor part of the city. Last May the Spanish Evangelical Alliance arranged to hold a meeting in the Theatre, which was crowded by an influential audience. Time was when it would have been impossible to collect well-dressed folk to hear speeches in support of religious liberty! Now there is a pronounced public opinion in favour of freedom of worship, and the Ministers of the Madrid Churches and the Provinces find in public meetings of this character opportunities of speaking truth to willing ears and of expounding the Gospel they aspire to bring to the people. A correspondent, tired after a long journey, arrived in Madrid the day of the meeting, and was asked to attend. He consented, and, more asleep than awake, he reached the Theatre. To his surprise he found himself in an enthusiastic assembly, and soon forgot his weariness in listening to the excellent addresses delivered by the Chairman, Don Fernando Cabrera, Señores Arenales, Albricias, and Regaliza, as well as other orators. For once Spaniards were brief and pointed. They had a definite message which was much more important than the display of oratorical gifts, and the audience proved its support by enthusiastic applause. Naturally, the clerical press made ill-natured comments, but the day is approaching when Spain will throw off all traces of the inheritance from the Inquisition, and will offer to its Evangelical citizens the opportunity of serving God in public free from all restrictions, and of living their lives without petty intolerances and exclusion from public offices. One by one the Nations of the world are learning the value of spiritual freedom, and the Evangelical Alliance has behind it a history of unremitting support given to our Spanish brethren in their efforts to win freedom. Much has been gained. The goal appears to be in sight, and it is now clear that the only hope of retaining Spain as a Christian nation lies in the proclamation of the Gospel of Christ free from superstition and perversions that conceal its essential message from the hearts of a brave and generous people.

Spiritualism. Books on spiritualism continue to be published. One of the most recent is written by an earnest Christian, who investigates the subject from a purely scientific standpoint, and writes with a moderation of statement that is attractive. He frankly confesses the imposture and dishonesty of paid mediums. He cannot agree with the verdict pronounced on certain seances attended by eminent scientists, and yet he is a believer in events that are to us miraculous and opposed to what we are accustomed to consider the fixed, settled course of nature. We have been asked why we reject these "miracles" as supernatural realities or the working of forces brought into

operation by supernormal minds, and accept the miraculous element in the Gospel. The answer is plain. There is a congruity, an internal fitness, between the miracles and teaching of our Lord. We find them worthy of Him, and we see His teaching enforced by miracle of kindly service of the people He came to redeem. There is a complete absence of the triviality and the "wonder element" that pervade spiritualistic seances. There is none of the subtle ingenuity needed to elucidate the meaning of what He did, that is required in the interpretation of "cross correspondence" and other puzzles presented by the modern prophets of spiritualism. What is gained—if true—by the statement that a medium in a trance loses weight, and that a man is able to levitate himself out of one window into another in an adjoining room? We confess we can see no end that necessitates us believing these occurrences are more really "supernormal" than the wonderful ingenuities of the late Mr. Maskelyne. Stricken souls to-day are seeking consolation at the hands of mediums, and believe that through them they will be brought into communication with their friends behind the veil. They are doomed to disappointment. For a time they may have a glimmer of belief in the reality of experiences that are anything but real contact with the loved ones who have gone before. Disillusion will follow and sorrow will overtake. We have the Man of sorrows to sympathise with us, and in Christ we discover the communion of saints and receive that consolation which alone is permanent in its efficiency and ever fresh in its application. To turn from Him to the pretentious claims of Spiritualism is to abandon sure provision for dubious and uncertain aid. Healthy and rational faith does not need darkened rooms and moving tables to establish connexion between the soul and the spirit world.

Ireland. Ireland is again filling the thoughts of the people of the United Kingdom. Fresh plans are being made to discover the possibility of ending the long-continued dissension that exists among her people. Irishmen know themselves better than any outsider can know them, and they are as divided as they ever were. In a country where the Roman Catholic Church has held several Requiem Masses for the rebels who were killed during the rebellion or were executed by judicial sentence, and where no Requiem has been held for the Roman Catholic soldiers who died on the field of battle, it is hard for many to discover deep-seated loyalty to the British Empire. We know that religious and political, racial and social cleavages cut deep and wide in separating Irishmen from one another. We hear pleas for freedom, and witness those who shout loudest willing accomplices of the enforcement of the *Ne Temere* Decree. We confess that we can better understand why Ireland has become the despair of British statesmen, more than hint at a solution of the chronic conflict that exists within her shores and is reflected in political life outside the island. As believers in an open Bible and the Truth of the Gospel happily restored to us at the Reformation, we see the root of the trouble of Ireland in the absence of knowledge of the Word of God and the dominant power of the Roman Catholic Church. There are rumours that its power has received a shock through recent events, but as long as its members choose to support the social and political assertions of that Church against the liberty of the subject, we find it hard to credit the reports of the growing independence of the Roman Catholic Irish population. The Irish question ought not to be determined on political grounds. For our part we wish to share with our Irish fellow-countrymen all the liberties and privileges we possess. We desire the gratification of all political aspirations that are legitimate and in accordance with the rights and liberties of others. The whole Empire—the world, in fact—will be benefited by a contented, prosperous and progressive Ireland, and anything that leads in that direction we trust will receive the support of all British Christians. We cannot, however, close our eyes to the fact that the vast majority of Irish Evangelicals of all the Churches look upon the advent of Home Rule as a great danger. They may be as wrong as other majorities and minorities have been proved wrong, but they are in the presence of the working of the Roman Catholic Church, and are not blind to its actions and its secular policy. May God save Ireland for Christ!

Reservation. It is sad to find the Church of England divided by a struggle over Reservation. The Bishop of Durham laid down very clearly that the Sacrament of the Lord's Supper does not effect a Presence, but is the seal of a promise. In the New Testament there is not a single phrase that can be construed into the support of the contention that the Prayer of Consecration causes our Lord's glorified Body to be present with, in or under the consecrated elements. As Bishop Westcott wrote: "One grave point I am utterly unable to understand—how the 'Body broken' and 'the Blood shed' can be identified with the Person of our Lord. I find no warrant in the Prayer Book or ancient authorities for such an identification. . . . . The elements represent His human nature as He lived and died for us under the conditions of earthly life." The Christian knows that our Lord is ever present in his heart. He is assured that He is with His people always, and that wherever two or three are gathered together in His name He is in their midst. His gracious personal touch of loving sympathy and help does not depend on the prayer of a priest or the intention of a valid sacrament. It is the expression of the love He has for all who trust and follow Him. We fear that the extension of fundamentally unscriptural views of the Presence of the Glorified Lord localised in the Elements has weakened the hold of the Church of England on very many of her sons, and is the real ground of the demand made for the worship of the consecrated elements and the yearning for their Exposition and Benediction by means of the Host. Logic has become too strong for limitation, and what we so greatly regret is only the outcome of what has been taught by many who are opposed to practices admitted to be illegal and opposed to the intention and practice of the Reformed Church. It is painful to find anarchy in the Church of England. The nobler the mission of an organisation, the more responsible its officers are for the maintenance of law and fidelity to

solemn obligations. On the admission of the Bishops, there is very grave disorder, and the disorder threatens the unity of the Church. We are passing through such trying times that we fear Evangelicals of all the Churches do not pay sufficient attention to a movement that is supported by a claim that Christ should be presented to the people as present in the Reserved Sacrament, in order that His sacramental Presence may be adored. The Bishop of Liverpool said no more than the truth when he wrote that the permission of adoration of the sacrament means the doom of the Church of England, for it involves a declaration that she has no *raison d'etre* as separated from the Roman Church. Oh, for a great Evangelical revival within the national Church that will consecrate all hearts on the Person of Christ and the promises of His Gospel!

United Conferences in Scotland. The Established and the United Free Churches of Scotland have adopted the excellent plan of holding United Church Congresses. By so doing they publicly manifest the Unity of their Common Faith and their oneness in spirit. We find in the speeches a cleavage of opinion that arises from different approaches to the consideration of great subjects. In Aberdeen the main problem under discussion was the War in its many-sided influence on spiritual life. One speaker attributed the madness of Germany to her unbelief. He analysed the religion of the contending States, and paid a high tribute to Russian faith. He lamented the fact that not only the Kaiser, but our own statesmen and the President of the United States, never mentioned in public addresses our Lord Jesus Christ. Another Professor refused to admit this analysis of the situation, and showed that in the Middle Ages, where there was Church Unity, wars abounded and cruelty existed. He said that there is no need to apologise for the British Empire, which stands for order and justice, and for his part he believed it would not be there had God not needed it. We confess we turned from these polemics with a feeling of relief to the call of Dr. Williamson for a return to Calvary, which was the only hope of real progress in individual souls and stable progress in nations. Scotland needs to-day a real, personal national dedication—a determination that in the days to come it would be a clean, noble land, in which the people would stand clean, strong, and pure for righteousness and truth, for God and for the Cross. In this, and this alone, do we see hope for regeneration and reconstruction after the War. It is vain to build unless the foundations are truly laid, and religion can very easily be converted into an enthusiasm for temporary ideals that will not stand the test of time. The men who contributed most to the advance of the Kingdom of God were not politicians nor leaders of non-religious movements before they became Christians. Because they were out-and-out for Christ they made their national, social, and philanthropic efforts expressions of their consecration to the Son of God. In the many schemes now put forward as essential for the strengthening of the hold of the Church of Christ upon the people, we miss that personal note of devotion to the Cross that is absolutely essential for the success of the movements. True service of God and man can only be rendered by those inspired by the memory of our Lord's words, "Inasmuch as ye have done it unto the least of these My brethren, ye did it unto Me." We know Him, and if our knowledge is really rooted and grounded in faith and love, it cannot fail to express itself in love for those redeemed by His Cross and passion.

Awakening of the Churches. Dr. Selbie looks forward to problems and difficulties that will daunt anything but the most stedfast faith. The War has thrown a lurid light on the needs and perils of our civilisation and the shortcomings of the Churches. Nothing but reality will stand the testing time before us, and there is abroad a feeling that neither traditionalism nor liberties of which men boast will suffice. "The modern man has no use whatever for the evasions, reservations and traditionalism of the Churches." These must be abandoned, and religion must have freedom to live. We are not sure how far Dr. Selbie goes in his protest against the liberties and traditionalism to which he objects. The Gospel is a Gospel of Freedom. The truth makes free. The life and teaching of Christ and His Apostles are part of our tradition. We cannot surrender the guidance of Holy Scripture or the freedom of the Truth in favour of any modern conception of what religion ought to be. As long as Christianity is an historical faith, we are bound by the message of the New Testament. It is impossible to avoid the conclusion that in many modern reconstructions the one thing overlooked is the plain teaching of our Lord and the Apostolic Church. There is a prevalent impression that in order to commend the Faith to the Modern Man it is necessary to grasp what its central idea ought to be, and then to fit in traditional Christianity, or what passes for Christianity, into this conception. When criticism is offered of the fundamental error, the reply is made, "Oh, you are arguing on traditional grounds, and we do not accept the compelling authority of the New Testament." We admit that much thought to be essential by Church Organisations has been proved not to be of the essence of the Faith, but we have yet to discover that the great facts of revealed religion may be abandoned by those who reconstruct Christianity. In the report we have seen of Dr. Selbie's address we do not find any suggestion that he, for his part, wishes or desires to depart from the faith once delivered to the saints, and his protest against the exclusive orthodoxies of different Churches may be read as a renunciation of the non-essential in order to support the essential. Only Christ can satisfy the individual soul, and no other teaching but that of our Lord has any claim to be essential. Loyalty to Him compels us to repudiate much that now passes for the Christianity of the modern man. The teaching of the Cross will not grow old as long as sin remains and man is weak enough to yield to temptation. By hitting at the centre of evil and by finding the true source of salvation we shall be able to win the "modern man" to Christ, and by so doing make him realise the power of God unto salvation.

America and the War.

A Message from the Churches of America.

THE Federal Council of the Churches of Christ in America assembled in special session at Washington, adopted and has issued the following moving message concerning the entry of America into the War, and consequently, the duty of the Churches of that country.

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognise that a state of war exists between this country and Germany, and the president has called upon all the people for their loyal support and their whole-hearted allegiance. As American citizens, members of Christian Churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us therefore rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord, who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred nor bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What now is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God.

To hearten those who go to the front, and to comfort their loved ones at home.

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, the observance of the Lord's Day and the study of the Holy Scriptures, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and Who invites us to share with Him His ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the common-wealth of mankind, and to make of the kingdoms of the world the Kingdom of the Christ.

World Mission Notes.

The End of the Opium Trade. Very seldom do reformers live to see the complete triumph of the cause to which they are devoted. Reform lags when it should advance, and disappointment dogs the steps of eager, earnest souls who strive to bring health and help to victims of vice. We have no wish to recount the long and painful story of the forcing of opium on China. We know that in spite of official casuistry and the insistence on the necessity of continuing the trade for revenue purposes, a knot of earnest Christian men dared misrepresentation and faced abuse in order to assert what they believed to be National Righteousness. They hated to think that our Empire could make money out of the drug that destroyed the moral susceptibilities of the Chinese people and made them believe that we valued our pockets more than our Christian principles. At last the earnest men triumphed, and the missionaries won a victory over the politicians and administrators. The opium trade has come to an end, and our Empire is free from a stain upon its honour. We thank God and take courage. From success we shall advance to success, and with the help of God we shall continue to maintain that any course of conduct that is not morally justifiable cannot be followed by our Empire in dealing with foreign people.

The Place of the Bible Society. The Archbishop of Dublin spoke of the Bible Society as the Ministry of Spiritual Munitions. The phrase is apt, and sums up the unique position the British and Foreign Bible Society holds in the work of the Church of God. It is wonderful to know that in spite of war it is able to maintain its work among practically all the belligerent people. Even in Germany and Turkey its agencies are open, and the work of Bible circulation proceeds. The Society is, in our opinion, right in continuing its devoted labours among our enemies. We are convinced that the study of the life and example of our Blessed Lord will inevitably lead wrongdoers to see the evil of their ways. They have reason to repent, and in their repentance and turning to God we see the work of the Holy Spirit. Wrong-headed and false-hearted must be the Christian man who would withhold from our enemies the Book of Life. Such a man has no true sense of the Mission of the Scriptures, and is without belief in the fundamental righteousness of the cause for which we fight. We rejoice to know that the Bible Society rises to every emergency and is ready to supply the Bible to all who need to read it in their own tongue.

German Missions. On no subject has there been such great heart-searching as on our relation to German Missionaries after the War. Whenever mention is made of the duty of cultivating friendly relations with them, meetings become restive, and in our experience we must admit that a good many of the public allusions have been unwise. It cannot be forgotten that with many devotion to their country was more manifest than service of Christ and the interests of the native Christians. They forgot themselves, and acted as ungrateful guests of the British Empire. On the other hand, many have been loyal to their mission, and have striven to do their duty. In our opinion, the less said on the question at the present stage, the better for the future extension of the Kingdom of God. Of one duty we are perfectly clear. The Christian groups shepherded in the past by German missionaries have a claim upon the Christian Church among the Allies, and without in any way pre-judging the future, we can do no less than stand by them and feed them with the Word of Life—leaving all other questions to be determined in the future.

The Disintegration of Mahommedanism. It is becoming increasingly clear that world influences are at work which are interfering with the cohesion of the Moslem world. The spread of education and the work of the University in Cairo are making themselves felt. The extraordinary political revolution worked within Islam by the course of the War has divided the adherents of the Prophet, and has made their boasted unity disappear under the stress of moral and political calls. It is not easy to foretell the future, but we think the course of missionary effort will, on the whole, be made easier from a public point of view, but more difficult from an individual. It is, as a rule, easier to lead a man from an incomplete grasp of spiritual truth than to win to faith those who have turned their back upon all belief. Infidelity is harder to fight than false religion, and among Mahommedans infidelity seems to be growing. The power of the Gospel still remains supreme, and can overcome all obstacles. We must pray for the Moslem world, which is satisfied with teaching that is opposed to that of our Lord, as well as for those who have broken with its religious message.

The Jew and the Gospel. If the Moslem situation is full of interest, that of Judaism is even more noteworthy. The Russian Revolution has led to the emancipation of the Jew. The Zionist section, which we are told represents the great majority of Jews, looks forward to restoration to Palestine and the Government of the Holy Land under the protection of the Powers. A certain element in Jewry opposes this, as they think that the proper attitude for the Jew is to be a citizen of the nation in which he resides, and to forget his nationality and exalt his religion. The Zionists are passionately nationalist—their op-

ponents are cosmopolitan, and decline to consider themselves a nation. They believe that the restoration of the Jew to Palestine will lead to trouble of an acute character. Our duty is plain. The Jew has claims on us. The Messiah has come, and is not recognised by His own people. We have to present Him to them and to prove that the rejected Jesus of Nazareth is the anointed Saviour of Jew and Gentile.

Who can best Evangelise the Jews? As we have said, the vast majority of the Jews believe themselves to be members of a Nation. Their nationality is intertwined with their religion. Gentile Christians are looked upon as foreigners coming to them with a religion of their own. It ought not to be so, for they simply present to them their own Messiah who lived and died among His own people. Many of our great religious teachers have been converted Jews. All the Churches have among their ministers men who have been won to Christ as Jews or are the children of Jewish converts. Such men, when consecrated to the service of the Saviour, make excellent missionaries, and it is not a mere dream to look forward to the time when Hebrew Christian teachers will band together in a united effort to win to the Cross the members of their own race and nation. There is a growing tendency among immigrant Jews in some countries to abandon Judaism without becoming Christian. Such souls are precious in the sight of God, and if their converted brethren can form an Alliance for work among them, we shall see greater victories won than have been gained in the past. We do not plead for a separate Jewish Church, but we long to see converted Jews passionately devoted to preaching Christ to those who do not know Him.

The Y.M.C.A. and Family Prayers. We are glad to note that the Y.M.C.A. has definitely declared that in every one of its many huts and tents a few minutes every evening should be devoted to Family Prayers. At least five minutes are to be set aside for religious exercises, and the men who attend the homes from home are to be asked to unite before God in a solemn act of worship. With spiritual discernment arrangements are also made for the staffs to meet in mess-rooms for prayers. Lady helpers should be invited to attend, and by this means the spiritual side of the splendid philanthropic and soul-helping labours of the mighty organisation will be given locally a religious orientation that cannot fail to make its influence felt throughout the entire Army. Like every other organisation that expands, the Y.M.C.A. has to face the danger of losing sight of its highest mission in the midst of serving tables. As Major Yapp truly says, "Family Prayers will help to smooth the way, and help to make things easier all round" in proving that the business and philanthropic sides of the work are subsidiary and supplementary, and but "a means to an end."

Women and Missionary Committees. The C.M.S. is a conservative organisation. It has largely used women workers, and has had women on its home staff who have done splendid service. Its Committee was, however, exclusively male. It has now changed its rules, and admits twenty-four elected ladies on its Central Committee. The step was inevitable. Women have proved their capacity for wisely helping in organisation, and it was anomalous that when so many ladies are serving God as Missionaries that no lady should have a definite official position on the Central Executive Committee of the Society. Nothing revolutionary will follow. The counsel of the ladies will be valuable, and they will soon prove that God has special work for them in connection with the world mission of the Society. The War has made easier what was bound to come about in the course of time.

"Concerning the Collections." Dr. Campbell Morgan, at a meeting of his beloved Evangelical Union of South America, boldly declared that the collection is "a Sacramental Symbol." He commented on the semi-humorous remarks with which the offering is sometimes introduced. In his view, the collection at a Missionary Gathering is the culminating point of the meeting. Silver and gold are unworthy things by comparison with the blessing God gives, but in themselves they are not unworthy. They are the free-will offerings of what God has given His children in trust for Him. The Union has been able by the devotion—with the full consent of the donors—of special Pututnayo gifts that cannot now be utilised in that direction to pay off its heavy debt. It is now faced by commitments that have to be met, and the work of God cannot be maintained unless His people come to its aid. Many overlook the fact that the contributions they give to Missions are an outward and visible sign of the grace God has given them. In that sense they are sacramental.

Our Gifts in the Present Distress. A very large proportion of those who support Missions have been financially injured by the War. They had small regular incomes, and these have been heavily taxed. Their purchasing power has also decreased, and the margin they possess after meeting the necessary expenses of daily maintenance has very often disappeared. They feel intensely their inability to do what they did in the past. Many have sacrificed much to continue their gifts, and have kept the secret to themselves. On the other hand, large sections of the community are better off than they have ever been, and we regret to say they do not always recognise their duty to God. The Christianity of Christians is on trial. If as a result of negligence the organisations raised by God to advance His Kingdom have to retrench, the evangelisation of the world will be thrown back. Let us all strive to do our best, and if we do this there can be no doubt as to the result. God's work will be sustained and the witness of His servants will be blessed.

A War Evolved Religion:

Review of Mr. H. G. Wells' "God the Invisible King."

THE War has changed the current of many men's thinking. It has been the means of strengthening the faith of many, and it must be confessed it has also shattered the faith of men and women oppressed by the many problems it raises. In the presence of bewildering sorrow and the apparent withdrawal of God in the government of the world, hearts have been crushed and hopes have been destroyed. No one who has the confidence of friends can be blind to these facts, and, knowing how hard it is to answer questions that seem to demand a conclusive reply, we are not surprised at the breakdown of belief that has overtaken many who stretch lame hands to God and cannot trust His promises, because they cannot see what can only be discerned by the eye of faith.

On the other hand, some who doubted have come to the light, and have become very sure of God and Christ. A new light has crossed their path, and they thank God for the experience. We rejoice with them in their trust in the God and Father of our Lord Jesus Christ, and believe their influence for righteousness will increase as the days pass. A popular novelist—whose books did not always commend themselves to defenders of healthy literature—has come forward with an apologia for his change of belief. In a War novel he described the steps by which a man, sorrow-stricken by the death of his son, came to believe in a "god" who was the projection of all that was best in himself into a personal being that relieved his loneliness by companionship. The human heart was restless, and could only find peace in a being not itself that exists outside itself.

Our author has gone a step further, and has published a work, "God the Invisible King," which is the exposition of a new conception of God that will take the place of the Christian God, and will do for man what no other conception of God has ever done. He holds that the God he worships is one that satisfies the requirements of science and philosophy, meets the needs of the human heart, and will bring about the coming of the Kingdom of God. In other words, Mr. Wells has clothed the ideal he holds before himself as the best he knows with personality, and contrasts this God with the Veiled Being who is behind nature. Mr. Wells attempts to found a new religion that will satisfy the head and the heart, and will render all other religious teaching antiquated.

We are glad that he has abandoned the agnosticism that characterised his former writings, but we do not think that his deductions from his thinking and the constructions from his feeling will satisfy mankind. He has solved problems by evading them, and has selected elements from the teaching of the New Testament and combined them into a synthesis which he describes as God the Invisible King, who had a beginning, but will have no end. He has no place for a Creator. He has no room for a transcendent God, and his whole constructive work is devoted to the assertion that there exists this Person, who has courage, youth, and love. "He desires us, and desires to make himself known to us. When at last the individual breaks through the limiting darknesses to him, the irradiation of that moment, the smile and soul clasp, is in God as well as in man. He has won us from his enemy." The man who is won is not immortal. "The difference between the unconverted and the unbeliever and the servant of the true God is this: it is that the latter has experienced a complete turning from itself." "Without God, the 'Service of Man' is no better than a hobby or a sentimentality or an hypocrisy in the undisciplined prison of the mortal life." We may accept these sayings as true when God means God revealed in Christ; but what ground have we for believing them as true when the Deity as described by Mr. Wells is without omnipotence, and is simply, as we said, the projection of all that is best in the writer's thought founded upon the unconscious appropriation of the Christian teaching he rejects?

One example of Mr. Wells' method of dealing with our Lord's sayings will give a clue to his whole approach to revealed religion. "Modern religion"—*i.e.*, religion according to Mr. Wells—"unhesitatingly forbids any rich young man to sell all that he has and give to the poor. Himself and all that he has must be given to God." The writer evidently wishes to have a fling at voluntary poverty without an ideal that demands service. Has he not forgotten the incident and its setting? Did not our Lord say, "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me"? The distinctive mark of all the teaching of our Saviour is the requirement of devoted service as the necessary fruit of acceptance of His commands.

Then again he writes: "We of the new faith repudiate the teaching of non-resistance. We are the militant followers of and participators in a militant God. We can appreciate and admire the greatness of Christ, this gentle being upon whose nobility the theologians trade. But submission is the remotest quality of all from our God, and a moribund figure is the completest inversion of his likeness as we know him. A Christianity which shows, for its daily symbol, Christ risen and trampling upon a broken cross would be far more in the spirit of our worship." Our Lord certainly said, "Resist not evil," but He also said that "He came not to bring peace, but a sword." He made the

whip of small cords that drove the money-changers out of the temple, and all through His life He was the most outspoken enemy of all that was low, mean, and hypocritical. He fought for righteousness with a courage that has never been approached, and His death was no sign of weakness—it was the means by which the redemption of humanity was wrought and the symbol to mankind of the love of God. We have always considered the crucifix as an incomplete and misleading emblem of the religion we hold. A dead Christ is no Saviour, and the crucifix brings before our mind the death of Christ without reference to His living power. He rose from the dead, and thereby showed Himself to be triumphant over the last enemy. He has, by trampling upon death, broken that which nailed Him to the Cross, and while the Cross appeals to us with the sacred memories of that complete sacrifice that atones, it is to us the inspiration of a living worship to a living King who is our invisible but ever-present Ruler. Mr. Wells cannot understand that in all that is good and right in his description of the Invisible King men ought to follow, he is simply putting into his own language thoughts he has learned from our Lord's life and words.

Was not our Lord the most courageous man who ever lived? Did He ever quail before any enemy—ghostly or bodily? Was He not possessed of the spirit of youth, and was that not shown in the help He gave to all who came near Him, and the hopefulness He inspired in His disciples? He died young in accomplishing the world's redemption, and He is the Friend of youth as well as of age. Where has Mr. Wells learned his idealised love on which he dwells so eloquently? Surely not from the philosophers of the Porch, nor from the religion of Egypt? He does not find it in the Hinduism to which he alludes, nor in the Orphic mysteries to which he refers. It is a reflection that comes to us through the writer, from the life and influence of the sinless years beneath the Syrian blue. We find nothing worth our aspiration in the Modern God that is not already more perfectly set forth in our Lord.

In what we have written we have said nothing of the philosophically unsatisfying conception of a Deity who is limited to meet the present needs of humanity, and has no objectivity beyond the fact that he may give to man solace and inspiration. Such a divine being with a beginning and such marked limitations has no permanency in thought. He has no relation to the Power not ourselves from whom all things proceed. He cannot give rest to the thinker who has no knowledge of the Original of whom he is the pale reflection. The mind demands something—nay, much more—than a severely limited and time originated, twentieth century developed Divinity. We also pass in silence the bitter attack made upon the sacred Scriptures, and do not notice the superior detachment and sense of infallibility with which Mr. Wells discusses the growth of Christian theology. It is easy to sneer at incomplete representations of facts that can be put in perspective by students of Church History. They really do not concern us. Our main object is to discover if the discoverer of a new Deity and the propounder of a new Religion has added to our store of Truth. We have not found anything in his apologia of a constructive character that we had not already learned from Him "who spake as never man spake," and we find ourselves echoing the remark of Talleyrand that the way in which a man may best found a new religion is to be crucified for it, and to rise from the dead. Until this be done we do not believe that any popular or unpopular writer will give to mankind a Gospel that will bring life and immortality to light, and will solve the hard problems that beset the mind and heart. There is but One from whom we may learn the Words of Eternal Life, and He is "the same yesterday, to-day, and for ever."

T. J. P.

World's Evangelical Alliance (British Organisation).

(Founded 1846. Incorporated 1912.)

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Books worth Reading.

AT THE SIXTIETH MILESTONE. By Rev. W. Y. Fullerton. (Marshall Bros. 6/- net.)

This is an autobiographical sketch of unusual interest; a fascinating record of intimacies, activities, and discoveries by one who possesses the sunny outlook on life and the ever-welcome sense of humour. Mr. Fullerton writes in a style peculiar to himself—he has something to say, and knows how to say it. The story of his life in service for God is brimful of incident and illustration; a testimony to faith and an incentive to works. Whether as Evangelist in company with Mr. Manton Smith and his silver cornet; as Pastor of Melbourne Hall at Leicester; or as Home Secretary of the Baptist Missionary Society, Mr. Fullerton has sustained the same happy faith and confidence in God, and characteristically tells us that beyond the dark storm-cloud he sees the rosy dawn of a new morning, and between the salvoes of the cannon hears the songs of the birds. Such a disposition must have a story to tell, and we doubt not that many —very many—will by the purchase and perusal of Mr. Fullerton's volume derive inspiration and instruction. We hope our friend has many milestones ahead, and that each will prove renewed strength for further service.

THE OUTLOOK FOR RELIGION. By W. E. Orchard, D.D. (Cassell. 6/- net.)

Dr. Orchard comes forward as the candid critic. He dedicates his book to "the men fighting for conscience sake in France and in prison," and no one can doubt his enthusiasm and power of presenting faults to those who are guilty of them. He depresses the reader when he makes his long catalogue of failures and his criticism of weaknesses. He is a man who apparently finds himself in sympathy with much in systems he dislikes, and believes that by a selection of points that commend themselves to him in Catholicism—Roman or Anglican—and in Protestantism, he may be able to build up a presentation of Christianity that will prove as successful as the institutional religion of to-day has failed to impress its influence on rulers and the peoples of the world. Let us take for an example his view on monasticism. He tells us that it is now generally believed to have been undertaken for utterly wrong motives, and that its false basis was proved by its moral decline. He reminds us that it came near to being a great success, and owned its weakness to its inability to remain poor. He then suggests a family monasticism of the Celtic type—in an environment that would transform villages into religious communes. Dr. Orchard forgets that when human nature is starved by monastic rules and by the life he looks on with approval, decay must supervene. Every Roman Catholic country has found it necessary to regulate monasticism, because, if permitted to work its own way, it involves the sacrifice of national life to sacerdotal domination. Dr. Orchard tells us: "The State is not doing the tasks that the Church committed to it half so well as the Church once did, and the reason is not far to seek; the State corrupts everything by its system of coercion. The construction of a true order of society, therefore, seems to be the Church's immediate duty, not to be deputed to any other power, not to be postponed until some general revolution has taken place, nor to be attempted on the usual political or coercive lines. It is here that the Church's salvation may be found." We rub our eyes at these sentences. The Church had its way in the Papal States, and we know what that meant. In England, what Church or group of Churches has as its work the reconstruction of the whole social order and the dethronement of the State in its modern form? The thought is impossible of realisation, and the diversion of the Church from its divine commission to preach the Gospel into a religious political organisation would in the long run lead to greater failure than any that has marked its past. The truth is, Dr. Orchard is so obsessed by his own ideas that he constantly loses touch with actuality, and depresses when he means to hearten, and is much stronger as a destructive critic than he is as a constructive guide. His concluding paragraph is an appeal to the Pope to translate into action the Christlike aspirations he has lately expressed, to abandon claims to temporal power and despotic threats, and to grapple with the work of Christian union; to the Archbishop of Canterbury to abandon the maintenance of the Establishment and renounce the princely life, and abandon diplomacy; the Nonconformist leaders to drop politics, rid themselves of historical prejudices, and lead in the "holy war" to which Christ calls. In other words, he summons the Pope to abdicate, the Archbishop of Canterbury to surrender a position he believes to make for the spiritual benefit of the nation, and the Nonconformist leaders to abandon the politics they believe to be a step in the direction of Christianising the State. We are convinced that the Pope's despotism has been an evil, that in the past the Established Church has done much that it now regrets, and that political Nonconformity has been an evil. But is there not a better way of dealing with the problems that face us? Have we not the words of Christ to cheer us and lead us: "Be of good cheer, I have overcome the world." The mission of the Church is to the hearts of men and women. It calls them to the following of the Saviour, and by consecrated service to advance the faith that must win and triumph gloriously. The weakness of the Churches is the lack of grip on the personal Christ and the failure of vision that should realise the root teaching of salvation as preached by Christ and His Apostles. Only by the restoration of the outlook of the men who turned the world upside down can we hope for a religious revival. The path of spiritual advance lies in the road to and from the Cross. We are not among those who despair of Christianity. We believe that the greater works of Christ lie before His people, and we wish that Dr. Orchard had been less intent on a synthesis of contradictory ideals and more devoted to the Evangelical principles that alone can bring the world to the feet of the Saviour. The task of criticism is comparatively easy. The conversion of all who profess and call themselves Christians to Christlike Christianity is a much harder task. That can only be wrought by the Spirit working in the hearts of men and women.

Unum Corpus sumus in Christo.

World's Evangelical Alliance

(BRITISH ORGANISATION).

19, RUSSELL SQUARE, LONDON, W.C. 1.

FOUNDED 1846. INCORPORATED 1912.

OBJECTS.

THE WORLD'S EVANGELICAL ALLIANCE is an International and Inter-denominational Society founded to promote Christian Unity and Co-operation. Its Membership is open to Christians of British and Foreign Nations. The precept, "Ye are all one in Christ Jesus," emphasises the spirit in which the Alliance carries on its work in the interests of Christian Unity and Co-operation throughout its Home and Foreign Branches. It is not a party or political organisation.

The Aims and Objects of the Alliance appeal to Christians of all Churches. It is loyal to the Bible and the principles of the Reformation. Its programme of practical work is DEVOTIONAL, MISSIONARY, EVANGELISTIC and SCRIPTURAL. It is the permanent centre of International Appeal on behalf of Persecuted Christians; its freedom from political trammels qualifying and entitling it to make petition or protest to any Government in the world, and has always secured for it a respectful hearing.

The Alliance is the only Society founded to promote and maintain Religious Liberty; its wise and continued efforts in this connection having opened the doors in many lands for the preaching of the Gospel. It employs its own Agents. The Universal Week of Prayer has been organised by the Alliance annually since 1846, and the Programme for Prayer and Intercession, annually translated into many foreign languages and dialects, now guides the devotions of all Nations.

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